The Churchman.

REV. WILLIAM WALTON, A. M., EDITOR.

"The Church of the Living God, the Pillar and Ground of the Truth."

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Daily Public Worship.

PUBLIC WORSHIP Is celebrated every week-day, in this city, and Brooklyn, as follows:

In Trinity Church, ... At 9 A. M. and 3 P. M.
" St. Luke's " . . . . . 8 "
4 P. M. on Fridays.
" Church of the Annunciation, 8½ " " 4 "
" " " Holy Communion, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7 "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" Emmanuel Church, ... 9 A. M. and 5 P. M.
" Church of the Holy Apostles, . 9 "
" Grace Church Brooklyn Heights, 9 " " 4 "

Calendar for January.

13. First Sunday after The Epiphany.
20. Second " " "
25. The Conversion of St. Paul.
27. Septuagesima Sunday. Third Sunday before Lent.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called—The Purification of St. Mary the Virgin.
3. Sexagesima Sunday—Second Sunday before Lent.
10. Quinquagesima Sunday—Next Sunday before Lent.
13. The First Day of Lent, commonly called Ash-Wednesday. [Proper Psalms instead of Psalms for the day. Proper Prayers immediately before the General Thanksgiving at Morning Prayer—printed between the Collect and the Epistle.]
17. First Sunday in Lent.
20.
22. Ember Days.
23.
24. Second Sunday in Lent. St. Matthias the Apostle.

Poetry.

From Keble's Lyra Innocentium.

Trustworthiness.

"And when he was twelve years old, they went up to Jerusalem, after the custom of the feast."

The cares, the loves of parents fond
Go deep, all loves, all cares beyond.
Fain would they read the good and ill
That nestles in our silent will,
And night and day
They wish and pray
That only good may there find way.

But deeper lurk all breasts within
The secrets both of grace and sin.
Each has his world of thought alone,
To one dread Watcher only known.
And far and wide
On every side
Our dreams dart on—no earthly guide.

Glad may they be and calm of heart,
Who, when their child too walks apart,
Seek him and find where angels come
On Jesus' work, in Jesus' Home:
Who, out of sight,
Know all is right,
One law for darkness and for light.

If in pure aims and deeds and prayers
His path mount high, and far from theirs,
If seeking him 'mid friends below
They find him not, what joy to know
He hath but turn'd
Where Jesus yearn'd
To be;—where heavenly Love is learn'd!

Thou who didst teach Thy mother dear,
In three dim days of doubts and fear,
By timely training to foreknow
Thy Passion and its three days' woe,
Prepare Thou still
Our heart and will,
And hearts that are as ours, for good and ill.

Selected Matter.

(From the Church Review.)

Moehler's Symbolism.

(Continued.)

Moehler's view of the Eucharist is one of the most artful portions of his book. He gives an eloquent and captivating description of the presence of Christ with His people in all ages of His Church, and of that presence as especially manifested in 'the Sacrament of the Altar.' He refers to the representative sacrifice of the ancient liturgies, and then quietly, and almost imperceptibly, though most unwarrantably, identifies this commemorative sacrifice with that real propitiatory sacrifice of Christ, which the Council of Trent[*] asserts to be offered upon the altar at the celebration of the Eucharist. As quietly and as unwarrantably does he identify, in his account of the Eucharist, the real spiritual presence of Christ, as it was held in the ancient Church, with the modern Romish doctrine of Transubstantiation. And in the face of all history, as has been demonstrated by Daille and Whitby, he asserts the adoration of the host to have been a practice of the Church in the days when the Liturgy was in use, which bears the name of St. Chrysostom, and quotes a passage from that Liturgy, which does *not* prove his assertion, a passage in which worship is addressed to God, "O God, be propitious to me a sinner," but not to the sacrament. Cardinal Bona admits that the practice of elevating the host, which preceded that of adoration, cannot be traced in the Latin Church higher than the eleventh or twelfth century, and Germanus, who lived in the thirteenth century[†] is the first that mentions this elevation among the Greeks, without any notice of adoration. "He says, it was to represent our Saviour's elevation upon the cross, and his dying there, together with his rising from the dead." Durandus, who lived in the thirteenth century, is the first writer who mentions the adoration of the host as a practice of the Church.

Moehler has a most curious philosophical account of the original of the "formal dogma," of transubstantiation. He says that it was laid down in the Middle Age, in opposition (p. 321) to "a false pantheistic mysticism" which "confounded the distinctions between the human and the divine, and identified the Father with the world, the Son of God with the eternal idea of man, and the Holy Ghost with religious feelings. Several Gnostic sects, and afterwards, Amalrich of Chartres, and David of Dinant, inculcated these errors. They regarded the historical revelation of God in Christ Jesus as a self-revelation of man, and the sacraments were, therefore, in the eyes of these people, nought else than what man chose of himself to attribute to them. Hence, they rejected them as useless; and identifying with God the energies of the world, they conceived it singular that those powers, which in themselves were thoroughly divine, should receive, from any external cause, a divine nature or property. In this conjuncture of time, it appeared necessary to point out more clearly than had been done at any previous period, the primitive doctrine that had been handed down, and to set it in the strongest light with all the consequences deducible from it The doctrine of a change of *substance* in created powers, to be applied as a divine and sanctifying nourishment of the spirit, most clearly established the opposition of Christianity to the fundamental tenet of these sects, which took so much pleasure in the world as to confound it with the Divinity; failing to observe that, through the creative energy of the Redeemer only could a new world be called into existence, and that, consequently, it was impossible for him to be engendered by the world!" This is one of those precious pieces of philosophizing which we noticed above. For ourselves, we cannot see what difficulty sects, which believed in the Divinity of the World, could have found in the manifestation of Divinity in the Bread and Wine of the Eucharist; and in fact, we learn from the statements of the Council of Paris, (A. D. 1209,) that these very people whom Moehler, did believe the Body and Blood of Christ to be under the visible forms of Bread and Wine in the sacrament, and that the words of consecration were declaratory of this fact Nor can we see that their error would be eradicated by teaching them that Bread and Wine could become the Divinity, and that it was lawful for them to adore a sacrament[‡] which was only an appearance destitute of the substance, of which it is the appearance. Such a remedy is like the cure of superstition by infidelity; it is the cure of Pantheism by idolatry, or by the worship of a "*Deus Factus*." The difference between these "Gnostics" and the "Catholics," who would find a remedy for their heresies, is, according to Moehler's own philosophy, the difference between "*creatum a Deo adorant*" and "*quem creant adorant*." Both worship creatures, but the Romanists, the creatures of their own vain imaginations. The sentence with which Moehler concludes his account of Transubstantiation, is an affecting proof of the bondage in which the Church of Rome holds the people of Christ, in defiance, as the Council of Constance admits in its own decree, of the institution of Christ and the practice of the primitive Church. It is this, (p. 323): "However, we should rejoice, if it were left free to each one to drink or not of the consecrated chalice; and this permission would be granted, if with the same love and concord, an universal desire were expressed for the use of the cup, as, from the twelfth century the contrary wish has been enounced."

In his account of Protestant views of the Eucharist, he not only conceals, but he misrepresents the view of the English Church. He represents Calvin as pursuing a middle course between the Saxon and Helvetic opinions on this subject. Calvin, he says, (p. 325) "taught that the body of Christ is truly present in the Lord's Supper, and that the believer partook of it. But he only meant that, simultaneously with the bodily participation of the material elements, which in every respect remained what they were, and merely signified the body and blood of Christ, a power, emanating from the body of Christ, which is now in heaven only, is communicated to the spirit." To this view, Moehler says "the later Calvinistic formularies of faith adhere." Amongst these, he classes, in the note which he appends, the Articles of the English Church, and quotes the 28th Article. Now the English Church clearly declares the sacraments to be "effectual signs of grace, by the which God doth work invisibly in us," and "means whereby we receive the inward and spiritual grace" which they represent. And of the Eucharist she declares, that God "hath given His Son, our Saviour Jesus Christ not only to die for us, but also to be our spiritual food and sustenance *in* that holy Sacrament." This is much more than Moehler allows to her teaching. He had, undoubtedly, a reason for suppressing, in this place, a fair view of her teaching; for a presentation of that teaching would have shown its likeness to that view of the Ancient Church, to which he vainly strives to fit the modern view of the Trentine Council.

Moehler's chapter on the Church is one of the most labored, as well as one of the most sophistical portions of his book. It abounds in eloquent dissertations upon the unity and the unbroken tradition of the Catholic Church, and upon its power for good over the imagination, the reason, and the will of man, and its potency and necessity in the preservation of Christianity and in training Christians for their high, everlasting destiny. And to the truth and correctness of what he says about the Catholic Church, which has come down to us from the days of the Apostles, and brought with it, down the ages, the tradition of their doctrine, a tradition which will bear the test of Vincentius, "*quod semper, quod ubique, quod ab omnibus*," we assert, as well as yield our tribute of admiration to the eloquence with which Moehler sets forth the agency of the Catholic Church in the preservation of truth and the promotion of holiness. But we except to the *application*, which he makes of his eloquent description of the Catholic Church, and her universal apostolic tradition. And every one, who, in reading this chapter of his work, will bear in mind and notice this application will, at each turning point of his argument, continually discern its one grand and fatal fallacy. He magnifies the authority of the Church, which has come down to us from the Apostles, *bringing with it from them its teaching*, and upon the ground, that *this* Church was appointed by the Saviour for the transmission of His death, and the edification of His people, calls upon us to recognize, without limitation, the authority of the *Romish Church*, and to receive her decrees as those of a Church which is infallible, *thus quietly taking it for granted* that the Romish Church, as represented by the Council of Trent, is in the line of ancient tradition, and does but act forth the teaching of the Church of all ages. We are not, according to his statements, at liberty to enquire whether the Romish Church, in her Trentine Decrees (and we would add, her creed of Pope Pius,) does fairly deliver to us the ancient teaching of the Church—we are not at liberty to inquire whether she, as Moehler says the English Church has done, has "broken off the chain of tradition" by her Trentine decrees and her modern creed. That according to him, is not an open question. He says, (p. 379,) "the dogmatic decrees of the Episcopacy, (united with the general head and center,) are infallible; for it represents the Universal Church, and one doctrine of faith, falsely explained by it, would render the whole a prey to error. Hence, as the institution which Christ hath established for the preservation and explanation of His doctrines, is subject, in this, its function, to no error; so the organ through which the Church speaks, is also exempt from error." And again, he says (p. 406,) "hence, the ecclesiastical traditionary principle is this; such and such a doctrine,—for instance, the Divinity of Christ,—is a Christian Evangelical truth, because the Church, the institution invested with authority from Christ, declares it to be His doctrine; not because such or such an individual subjectively holds it, as the result of his scriptural reading, for a Christian truth." And again, "in itself, therefore, and without any other medium, the Bible cannot be considered, by the Church, as a rule of faith; on the contrary, the doctrine of the Church is the rule, whereby the Scriptures must be investigated." It must be confessed that all this is very explicit. The Decrees of Trent, which, with Moehler are "the dogmatized decrees of the Episcopacy united with the general head and center," are infallible. They, without further inquiry, are to be received as the Tradition of the Catholic Church, and according to them, must we understand the Scriptures. And this is the grand conclusion of all his magnificent description of the Ancient Catholic Church, and its tradition. All that we are to know of this tradition is to be found in the present consciousness and the authoritative declaration of the Episcopacy and the Pope of Rome, that *her* figments *are* that tradition, and in this consciousness and declaration there is infallibility. Truly of such premises and such a conclusion, we may say, "*Parturiunt montes, nascitur ridiculus mus.*"

Moehler says distinctly that the Catholic Church, meaning the Roman Church and those Churches in its Communion, for he recognizes no other, does not inquire, in making her decrees, what past tradition has been, or what the Scripture says, for of tradition and Scripture, her own living, present consciousness, without farther consultation, assures her. (P. 367) "The certainty which she has of the truth of her own doctrines, is an immediate one, for she received her dogmas from the lips of Christ and the Apostles; and by the power of the Divine Spirit, they are indelibly stamped on her consciousness, or, as Irenæus expresses it, on her heart. If the Church were to endeavor, by learned investigation, to seek her doctrines, she would fall into the most absurd inconsistency, and annihilate her very self. For, as it would be the Church that should institute the inquiry, her existence would be pre-supposed; and yet, as she would have first to find out her own being, the thing, whereby and wherein she absolutely consists, namely Divine Truth, her non-existence must at the same time be pre-supposed! She would have to go in search of herself, and this a madman only could do; she would be like the man that would examine the papers written by himself, in order to discover whether he really existed! The essential matter of Holy Writ is eternally present in the Church, because it is her heart's blood,—her breath,—her soul,—her all. She exists only by Christ, and yet she must have to find him out! Who ever seriously reflects on the signification of those words of Christ, "I am with you, even to the consummation of the world," will be able to conceive at least the view which the Catholic Church takes of herself." And that view, we should say, is a very comforting one to self-sufficiency, even as much so, as Moehler represents the "inward witness" of the Lutherans to be to those who believe in it. Of this he says, (p. 381) "But this inward witness posses a very decided advantage over the outward one. *Being the organ of the latter*, he is too inclined, in his narrative, to substitute his own pretended internal perceptions, for the testimony of the voucher, who stands by his side; and persuades himself that he is but faithfully relating what he had learned from without, when he has been listening only to himself, and in this has thrown every thing into confusion" just as Moehler would persuade us that the Romish Church is the Interpreter of ancient tradition and Holy Writ, when she only utters the "consciousness" of her Trent Cabal, whose decrees have been the source of a disunion in the Church of God, which seems incurable, and which have not allayed, even in the Romish Communion, controversies on matters which are treated by the combatants as *de fide*. Between this "ecclesiastical consciousness" of the Trent cabal and the "inward perceptions," as Moehler represents them of the individual Lutheran, there is a middle ground; and it is the ground of that Church, which not only praises ancient tradition, but consults it, which not only exalts Holy Writ, but studies it, that its teachings may be preserved, and which, like the Ancient Church, investigates questions that new controversies present, in the light of Scripture and of Catholic tradition as an aid for the understanding of Scripture, and only as it follows these, claims acceptance for its determinations. When the Catholic Church develops herself in accordance with the divinely appointed Law of her Life, Scripture, and Catholic tradition, and so far as she does this, she can appropriate the promise, "I am with you alway, even unto the end of the world." But her growth, like that of the material body, *depends* upon the observance of the law of her Being. And so any one of her branches may look for health and growth in the proportion in which it observes the law of the Church's life. But a developement like that of Rome, who arbitrarily separates herself from the communion of her sisters of the Catholic family, and proclaims herself the Catholic Church, and follows her own self-devised laws of life, not acknowledging the supremacy of the law of the Churches' Living Head, cannot be other than a developement of disease and death; and the appropriation, under such circumstances, of the Divine Promise, which Moehler quotes, is a presumption which is the precursor of judicial blindness. Moehler tells us that, if Rome should investigate Holy Writ and Ancient Tradition, "she would have to go in search of herself, and this a madman only could do." She would indeed then find her ancient self, when she was the light of Christendom, because she was a true exponent of Scripture and Catholic Tradition, and this would be the course of true and holy wisdom, though if her heart be set upon retaining her Trentine Decrees and her Trentine Creed, it would be "midsummer madness" to go in search of herself in the light of that ancient teaching, with which Moehler would fain confound the teachings of the days of Trent and Pius IV.

It must, from what has been said, be sufficiently plain, that by the Catholic Church, Moehler means the present Romish Church, which, the Council of Trent says, is the mother and mistress of all churches,[*] or what is the same thing with him, "the episcopacy united with the general head and center," that is the Trent cabal, or any like council. Bearing this in mind, the following passages display most fearfully the blasphemous arrogance of the Church, which he advocates. He says (p. 340) "*On the other hand, the authority of the Church is the medium of all, which in the Christian religion resteth on authority, and is authority, that is to say, the Christian religion itself; so that Christ himself, is only so far an authority, as the Church is an authority.*" (The italics are his.) Such language, in regard to the Catholic Church, of all ages would be fearful; but applied to the Romish Church as his argumentation shows he means it to be, it is Blasphemy from which even an advocate of her, whose Name is Blasphemy might shrink. Again he says (the italics are his) "If the Church be not the authority representing Christ, then all again relapses into darkness, uncertainty, doubt, distraction, unbelief and superstition: *revelation becomes null and void, fails of its real purpose, and must henceforth be even called in question, and finally denied.*" As above, we say, he has in view here the Romish Church; for to uphold that, his whole argument is constructed; and he makes an assertion directly the reverse of the fact; for, it has been shown, and might here be shown, did our particular object allow, that the *Romish Church* has been the fruitful Parent of Infidelity. Among her people it has been widely spread, and many avowed Infidels have been in the ranks of her priesthood. Unbelief is the natural result of the false teachings and corrupt worship, and Jesuitical casuistry of Rome, and of her claim to coin new doctrines under the specious pretence of developement. It is blasphemous to say, as Moehler does, that the life of Christianity is bound up in the same bundle with that of the Trentine decrees. And again he says, having in view, of course, the Romish Church, that the miracles of Christ broke the prescription of ancient error, and that the maintenance of the dispensation founded by these miracles is necessary to keep up belief in the miracles, (p. 342,) "the Church is conscious of owing her very existence to those miracles, and without them cannot at all conceive herself. Hence the fact again, that together with the authority founded by these extraordinary works of God, faith too, in these works, ever simultaneously disappears." Undoubtedly, if THE CHURCH were extinguished, men would forget the miracles of Christ,—but the false claims of the *Romish* Church to miraculous power, have had no small influence in discrediting the genuine miracles of our Saviour Jesus Christ.

Moehler makes these arrogant assumptions for the advantage of the Church of Rome, in the very midst of his eloquent descriptions of the glorious, holy, healthy influence of the Church, which has come down, in unbroken succession of faith and institutions, from the Apostolic day, and thus quietly *takes for granted* the minor premise of his syllogism, which *he suppresses*, that the Church of *Rome* is this church which he has described, and thus seeks to insinuate into the unconscious mind of his reader reverence for the authority of the Romish Church. This artful substitution of an article most different from that which has been described—of the Church of Rome for the Ancient Catholic Church—of transubstantiation for the real presence held in the ancient Church—of seven sacraments ordained by Christ for sacraments, in that general sense in which the ancients called any sacred rite—such as exorcism, the salt given to catechumens before Baptism, and the sign of the cross—a sacrament. This change in the conclusion of what had been stated in the premise, or, which is the same thing, this *assumption* of the suppressed premise that the Romish Church is the same with the Universal Church of all ages, is a most unworthy juggle, not a whit more honest or respectable than the substitution, in the mock auctions of which we read, of a worthless article in the delivery, for the valuable one that was exhibited to tempt the bidder. The Church of Rome, which as appears from Moehler's own statements above quoted, is the Church he means in his whole argument to recommend, is a most cruel mockery and caricature of that upon which in his glowing eloquence he expatiates. How different, for example, was the reality of the hollow truce at the Council of Florence, between the East and West, a truce brought about by chicanery, force, and bribery, and indignantly rejected by the whole Eastern Church, from the description which Moehler gives of it, as an actual healing of a schism of centuries, and from his adduction of the magniloquent language of gratulation used by Pope Eugenius on that occasion. Even such is the Catholicity of Trent to the true, glorious, ancient Catholicity of which it vaunts itself the descendant and the representative, claiming to comprehend all the past in *its* present, to be the ever-during *Now* of Christianity upon earth.

And yet Moehler will admit the practical corruption of "priests, bishops, and popes" in times past. His language is strong on this subject. (p. 349.) "Never would a system of doctrine like theirs (the Protestants) have sprung up, still less have obtained such wide diffusion, had individual teachers and priests been faithful to the duties of their calling." Truly, the ignorance could not have been slight on which a system of faith, like that of the Reformers, was imposed as worthy of acceptance? and thus Protestants may learn to estimate the magnitude of the evil which then oppressed the Church by the magnitude of the errors into which they themselves have fallen. Both, conscious of guilt, may exclaim, "We have all erred—it is the Church only which cannot err; we all have sinned—the Church only is spotless on earth." That is, the solution of the present distracted state of Christendom will be the general acceptance of a Church, "the Mother and Mistress of all Churches," which, according to the statements of this her skilful advocate, acknowledges no rule, because *she* has the Spirit, and her rule is always present in her heart, and what, by her proper organ, she says, is infallibly true; and to this must bow the thoughts of men, their inquiries, all Ancient Traditions, all Holy Writ; and even "*Christ himself is only so far an authority as the Church* (that is, the Church of Trent) *is an authority!*" From *such* a solution, which annihilates the responsibility of man to his Maker, and disowns the guides which God has given to His Church upon earth, from such thraldom to the arrogant assumption of a political cabal of the sixteenth century, from a creed which declares that, without such a faith there can be no salvation. "Good Lord deliver us," and all thy afflicted people, who are *in* those galling bonds of error and blasphemy.

(To be continued.)

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[*] Sess. XXII., Cap. II.

[†] Bingham XV., Cap. V., Sec. 4.

[‡] See Council of Trent Sess. XIII., Cap. V.

[*] Sess. XXV.

Communications.

For the Churchman.

Presby'n Clergyman looking for the Church.

Entered according to Act of Congress in the year 1849, by John W. Mitchell, as Treasurer of the Gen. Prot. Episcopal S. S. Union, in the Clerk's Office of the District Court of the Southern District of New York.

CHAPTER XVII.—A UNITY POSSIBLE.

Still I sighed for unity. And I could sometimes see the bosom of my brethren swelling with the same emotion. A deep-seated conscience will cling to an idol that hath horns and hoofs, rather than be driven from its inherent conception of a God and of His worship. The inborn love of immortality will, in the absence of the true idea, picture its elysiums and its sensual harems, sooner than quench the spark that thus flies upward from the heart. The heaven-born aspiration after Unity may be excused for seeking, in like manner, in the absence of the holy reality, to make up its loss by articles, associations, alliances, societies, anniversaries, and platforms, covering up with gauze the ugly disagreements of a hundred schisms, the hearts of all parties appearing to warm and melt toward each other a certain day in the year, as the blood of a certain saint among the Romanists is said to warm and liquefy in the vial, before the eyes of the *believers*, as often as the martyr's anniversary returns. But it is no more like the beauty of Unity than the ugly caricature which children draw of shadows on the wall is like the face divine. But as Frederick the Great is said to have amused himself during fits of the gout, in painting likenesses of his grenadiers, and if it did not happen to resemble the grenadier, Frederick painted the grenadier to the colors of the picture; so the sects being equally unable to present the world with a faithful portrait of Unity, "that the world may believe," first color and disguise the idea of Unity, and then paint over the face of schism, with its rents and scars more numerous than ever grenadier of a hundred fights could count, and ask the world to behold and admire the likeness! No, no, a temperance society, or a tract society, was not the Unity for which my heart was breaking. I could see under the platform that there was a vacancy and hollowness; that skilful performers had their parts assigned as much as on the boards of the theatre; and the shout of an anniversary could not cause me to forget that it was a truce, and not a peace, a farce, and not a fact.[*] And as these got-up substitutes do not fill the heart, the resolution of Unity into an ethereal, invisible, spiritual, vaporous feeling, which after all does not exist, only serves to tantalize, like the dissolving scenes and views under the combined agencies of magic lanterns, which amuse for the hour, and then pass away for ever. The invention is the invention, however, of a *camera obscura*, and is resorted to only where the lights are extinguished, and the soul is dark.

I confess that on this great subject my soul was dark. For years of my Presbyterian ministry, without then assigning my reasons, like many of my Presbyterian brethren then and still, I would have nothing to do with anniversaries and platforms Are you opposed to these societies? Why do we never see you on the platform? or hear you among the speakers? or find you preaching in their cause? were questions that gave me pain for years. I could not bear to tread over the hollow sepulchre that a platform covered; beautiful without, but full within of hypocrisy and strife. I avoided the unions, because I sighed for Unity. To me all this was but throwing so much dust into the ocean, to restore the Atlantis that may once have bound the continents together. That Atlantis of the ancients is gone! and until it be restored, the floating sea-weed will not tempt prudent men to tread upon the treacherous flooring.

I sighed for Unity—real—manly—visible—efficient—a unity that the world might see, in order that, as the Mediator prays, "the world might believe." I asked the watchmen that went about the city, Where is the way which unity dwelleth? and as for agreement, where is the place thereof? Rome saith, It is not with me; and Geneva saith, It is not with me. Is it then hid from the eyes of all living, and kept close from the fowls of the air? This I could not suppose; for the idea of Unity, shadowed in my heart, like that of God and Immortality and Heaven, must be referable to a substance, a reality somewhere to be found; and scripture and antiquity said, We have heard the fame thereof with our ears. "O God, we have heard with our ears, and our fathers have told us, what noble works thou didst in their days, in the times of old." In the times of old, the Church was One—her creed was One—her government was One. We have seen who violated this unity—first Rome—then Geneva. But who has preserved this depositum intact? Is there anywhere a Church, still clinging to the creed and the discipline of those happy times, and beckoning the world back to unity again?

Presbyterians, and even ingenuous Romanists. admit, that the orders and sacraments of the Episcopal Church are, at least, so far valid as to be of themselves no barrier to Unity. If Pius the Ninth be of the same disposition with Pius the Fifth, he would acknowledge that Church to-morrow, with her creeds, her liturgies, her ministry, and her sacraments, as they now stand, provided only that she would bow her neck to his supremacy. Yet Romanism and Presbyterianism are agreed in getting rid of the restraints of the Episcopacy—the former, by the usurpation and ambition of the Popes—the latter by the usurpation and ambition of the Presbyters, Popes now, against all ancient and canon law, allow that a Bishop, like a Presbyter, may be made at the hands of a single Bishop, and so degrade him, *quoad hoc*, to a level with his Presbyter; and Presbyterians likewise contend that where a Bishop is made, he is still nothing more than a Presbyter. Both agree in degrading or nullifying the Episcopacy, while both concede the validity of its functions. Both acknowledge (I speak now of orthodox Presbyterians) the creed of the Episcopal Church, while both have as singularly added the local adjudications of Trent and Westminster.

What is the creed of the Episcopal Church? "I believe in God, the Father Almighty," &c. It may all be written in less than twenty such lines as are now passing under the reader's eyes. It is called, and has been called from the beginning, "THE APOSTLES' CREED." There are reasons to think that it came from the Apostles' hands. It bears internal evidence that its framers were under a restraint of inspiration. It can hardly be imagined, as within the range of possibility, that uninspired men should have been content with making such a creed as that. It can scarcely be conceived that the Apostles, as the New Testament was not yet written, would have left their converts in all lands without a summary or outline of their faith. Besides, the earliest fathers ascribe it to the Apostles. And wherever the Apostles or their helpers travelled, from Syria in the East, to England in the West, and away in Africa itself, this creed was known as the faith transmitted from the Apostles "*from the beginning.*" It was known in churches where the Bible itself was not known. It existed, in fact, more than two centuries before the books of the New Testament were collected, examined, and received. Irenæus, the companion of Polycarp, the disciple of St. John, after quoting this very creed, declares—"This preaching and this faith, the Church, scattered throughout the whole world, guards as carefully as if she dwelt in one house, believes as if she had but one soul, and proclaims, teaches, and perpetuates, as if she had but one mouth." The fathers that quote the New Testament as a collected and acknowledged symbol, belong to the fourth and the subsequent centuries; but the fathers that quote the Apostles' Creed belong to the second, and were born even in the first. And even then it was spoken of as the faith that *they* had been taught *in childhood*, as the faith from *the beginning*. The Church hands it down to us, and tells us it is the faith dictated by the Apostles, just as it hands us the Gospel of Mark and Luke, and the Acts of the Apostles, and tells us that although not written by the Apostles, (for Mark and Luke were not of *the twelve*,) yet they were written under the eyes and at the dictation of the Apostles. If we reject one, we may reject all. There was, then, a creed in the second century, known as universal, found everywhere, recited alike in all subsequent time, in Europe, Asia, and Africa, and even in the earliest age spoken of as the faith from the beginning; and it kept the Church at unity, through all its storms of fire and of blood, three hundred years. Where is the heavenly pearl? Is it lost, or mislaid in the archives of the Vatican? Is it so buried under the rubbish of centuries that it cannot be found? No, there is a Church that may lift up her head in America and England, over both the continents, and in a hundred isles, and still say of this faith and of herself, as said Irenæus in the second century, "This preaching and this faith, the Church, scattered throughout the whole world, guards as carefully as if she dwelt in one house, believes as if she had but one soul, and proclaims, teaches, and perpetuates as if she had but one mouth."

Again, what is this Church's Creed? "I believe in one God, the Father Almighty," &c.—commonly called the Nicene Creed—at most a cautious explanation of the former—and, in fact, perhaps no more than a publication of the terms in which the Articles of the Apostles' Creed had been sometimes stated from the beginning. The fathers of the Council of Nice, in the year 325, did not attempt, because they did not think it either necessary or lawful, to protest against the wide-spread heresy of Arius, in any terms, or words, or confessions, or creeds unknown to the Church from the beginning, but as a mere mouth-piece or witness to a point of fact, fell back on the Apostles' Creed, as explained and held from the beginning in the apostolic churches In like manner, the Church of England did not deem it either necessary or lawful to create new Creeds, and long Confessions of Faith, in order to protest against the corruptions of the Papacy, but, true to the spirit of 325, *fell back* on the creed as then proclaimed to have been the faith from the beginning. Shall I say, then, that it betrays astonishing ignorance, or shall I more unkindly suspect that it proceeds from the lack of Christian candour, that Presbyterians should charge the Church with arrogance and assumption in dictating her faith to the world? So far from this, it is the only point at which this Church has shown herself *timid*. She never *dared* to touch the faith of antiquity with one of her fingers. At Nice, in the year 325, she successfully resisted the overflow of the Arian heresy, by simply falling back on what was known to have been the creed, in its sense from the beginning. And, *twelve hundred years* after, she as successfully resisted Rome, not by making new confessions and creeds never heard of in the Church before, but by falling back upon the creed of Nice as received from the Apostles. She did not in either case apply the hammer and axe to the image of Dagon, but set up the ancient ark of the covenant by his side, and Dagon straightway fell down upon his face before the ancient symbol. It is high time these facts were understood. The Assembly of Westminster and the Synods of Dort and Geneva, and Heidelberg, did have the "arrogance" and the "assumption" to suppose that it was for *them* to sit down, Bible in hand, and compile a creed. But *the Church* never imagined that she had any such authority, to write down one single new word, or one new syllable, in the Christian Creed, but confined herself within her proper limits, as a mere Witness of the truth, and Keeper, without mutilation or addition, of that which had been the faith from the beginning.

One of Three Hundred.

[To be Continued.]

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[*] Now, noble dame, perchance you ask,
How these two hostile armies met,
Deeming it were no easy task
To keep the truce which here was set,
Where martial spirits, all on fire,
Breathed only blood and mortal ire.
By mutual inroads, mutual blows,
By habit and by *conscience* foes,
They met on Teviot's strand;
They met, and sate them mingled down,
Without a threat, without a frown,
As brothers meet in foreign land.
The hands, the spear that lately grasped,
Still in the mailed gauntlet clasped,
Were interchanged in greetings dear.
Yet be it known,
Had bugles blown,
Or sign of war been seen,
Those bands, so fair together ranged,
Had dyed with gore the green.
'Twixt truce and war such sudden change
Was not unfrequent, nor deemed strange
In the old Border-day."

Lay of the Last Minstrel.

For the Churchman.

Reading the Service.

Albany, January 7, 1850.

Mr. Editor:—Bishop De Lancey, in his admirable and edifying charge to the Clergy of the Diocese of Western New York, recently published, in the section entitled "The Pulpit," thus exhorts:—

"What I desire to impress on your minds in this matter is,—not to disesteem *manner*, delivery; the mode of either reading the service, or delivering your sermons to the people. It is an agency, a powerful agency of good, entrusted to you. If bound to cultivate your minds for usefulness, why are you not bound to cultivate your voice, your address, your style of utterance? The same lofty obligation which has brought you to the service of the sanctuary as a minister of God, for the souls of men, binds you to consecrate every faculty of your body to the holy enterprise."

Nothing can be more just, appropriate, or better said, than these exhortations: and how painful and melancholy it is to know that the religious effect of the most beautiful, solemn, and devotional service that ever was composed by man, is too, too often marred, desecrated and destroyed, by the careless, ignorant, or indifferent *manner* of the Christian minister! It is lamentably notorious that few, comparatively, read the Scriptures, or the Liturgy, in a manner that can be said to be decorous, or effective. As this unhappy fault is doubtless, in a great measure, the result of ignorance, no pains having been bestowed, or effort made, to cultivate even an ordinary knowledge of rhetoric as applied to so great and important an end: I beg leave, in the most humble and respectful manner, to address a few hints on the subject to *young* men, who have recently entered, or are about to enter, the sacred ministry in our Church. To them only I presume to address the following hints; from them only can any good result be for, or expected.

The name of the eternal, infinite, and incomprehensible Being, the Maker and Preserver of all things, is often pronounced in the most careless and flippant way: it is evident that not only the name of God, but also the names of the persons composing the Trinity, should ever be uttered in the most distinct, solemn and sacred manner; requiring, usually, a subdued tone of voice, and deliberate—prolonged enunciation;

And the *pronoun* standing in the place of those awful and blessed names, should ever be pronounced with solemnity and awe. How frequently these plain and obvious considerations are shockingly violated! It is not uncommon to hear the name of the Creator, Saviour, and Sanctifier of mankind, pronounced in the desk and pulpit in a manner that would be applicable only to the meanest and most worthless of finite created things!

It is *a general rule*, in English Grammar, in pronouncing the language of Scripture, that in the præterites of verbs, ending in *ed*, and the participial *ed*, the *ed* ought to make a distinct syllable when it is not preceded by a vowel: as, "who hath believed our report; and to whom is the arm of the Lord revealed?" Here the participles are both pronounced in three syllables. And, "whom he did predestinate, them he also *called*; and whom he *justified*, them he also *glorified*:—*called* preserves the *e*, and is pronounced in two syllables; *justified* and *glorified* suppress the *e*, and are pronounced in three syllables. The rule is little attended to, but no one who will take the trouble to read a chapter in the Bible after this manner, and compare such pronunciation with that of the ordinary careless and random pronunciation which we are constrained to hear, but must be sensible of the importance of the subject, and its great superiority. It would be better to adopt as a general rule to pronounce the *ed always* as a distinct syllable, excepting when the rhythm of the passage absolutely forbids, as in the confession—"we have err-ed and stray'd—than to blunder, mar, and murder, as is too commonly the practice in these days.

Conformity to the Rubric in all cases is indispensable. In this matter the laity will justly exact the most strict and minute observance. And yet the clergy in this point offend continually, both in omission and commission. How can *they* expect uniformity in the exercises of devotion, when they are so little concerned in the matter as not even to furnish themselves with a "standard" book of Common Prayer; although they must know, or ought to know, that the "standard book" contains some hundreds of corrections and alterations, as compared with the ordinary editions; and many of these corrections of unquestionable importance? In the prayer of consecration of the holy Eucharist there is not generally any practical conformity on the part of the minister. The Rubric in this instance is not the same in the "standard" edition as in former editions.

It is not right in the minister to commence the service of the sanctuary by saying—"Dearly beloved brethren—Scripture moveth us, in sundry places." The article "the" ought not to be omitted. No elision or interpolation in the appointed offices of religious worship can be justified or tolerated.

It is a very common, and a very great fault, for the officiating clergymen to allow too brief a period for the responses of the congregation; thus desecrating the service, and turning the solemn invocations and supplications of the Litany into mere *gabble*. The responses and suffrages of the people are as important and devotional as the ministrations of the priest. And there is no excuse for such delinquency; because, if the minister choose mentally to accompany the people in their responses, he would not mistime his part.

Some clergymen retire to the vestry-room after giving out the hymn, or the last psalm, and do not return until after the Doxology; causing a suspension of religious worship, and exciting emotions not at all favorable to them; this is an indecorum that nothing can excuse; and the clergy ought to know, that however much the laity may be wanting in the performance of their duties, they will not overlook or countenance a breach of propriety, or violation of "decency and order," so flagrant as this on the part of their pastor. Indeed it would be well for *young* clergymen to make it a rule to be in the pulpit with the least practicable delay; and when there, to *stand* during the exercise of praise in the psalmody. Any appearance of mere comfort and ease on the part of the minister, during the celebration of divine worship, must give offence; and can only be tolerated on account of infirmity or old age. Young clergymen should also beware of any unnecessary display of the pocket handkerchief; and, above all things, to avoid laying it on the altar. It is also a good rule for young clergymen, before entering Church, to read over the lessons for the day, so as to be qualified to read them with emphasis and discretion; and to make themselves familiar with the right pronunciation of the proper names which may occur. For want of this attention many fail in their duty, and expose themselves to unpleasant animadversion. There is no excuse for faulty pronunciation of proper names, as proper books on that subject are within the reach of all.

In regard to improper reading, the following instances may be cited:—Instead of "We praise *Thee*, O God," to say, "We *praise* Thee, O God;" dwelling with emphasis on *praise*, and sinking the pronoun *Thee* into a mere aspiration.

"That it may please *Thee*," made—may *please* Thee.

Worshipp'd *'im*, instead of worshipp*ed Him*.

Praise *'im*, instead of praise *Him*.

Bless *'is* holy name, instead of—Bless *His* holy name; and such like; which are so gross and irreverent as almost to savor of sacrilege. The most ludicrous, though by no means the most offensive, mispronunciation of this sort, is the following:—"Thou shalt not covet thy neighbor's house, nor *'is* servant, nor *'is* maid, nor *'is* ox, nor any thing that *is 'is*! However faulty such reading as the last may be, it is comparatively venial; inasmuch as it relates to man.

Although not pertaining to the general topic of these remarks, yet as kindred to it, permit me, Mr. Editor, to say a word in regard to the people. They are in general to blame for inaudible responses, and want of concert in singing the praises of God, in the psalmody. But above all they err, it may be, through ignorance, in their demeanor in entering and leaving Church. They appear to forget that the Church is the *House* of God, and that He hath graciously promised, that "where two or three are gathered together in *His* name, He will be in the midst of them." It is therefore the place of His holy *presence*; a *house* "separated from all unhallowed, worldly, and common uses, *in order to fill their minds with greater reverence for His glorious majesty, and affect their hearts with more devotion and humility to His service*." It is their duty, therefore, with meek and lowly hearts, and reverent demeanor, to take their accustomed places, and to avoid all worldly courtesy and recognition of acquaintances; and, after the benediction, to withdraw in decency and order; not to indulge in familiar conversation in going down the aisles; or covering themselves before they reach the porch. Irrespective of any higher or better consideration, any other deportment is in itself essentially *vulgar*; and such as no reflecting Christian man or woman, or any truly well-bred person could commit.

Perhaps it may be said, Mr. Editor, that these remarks are superficial and trivial. Be it so. From little causes great effects sometimes flow; and it will be abundant gratification to me, should the very *least* good result from their publication. And that good will follow I have no doubt—for, to the young, the ingenuous, the docile, and the pure-minded, to be told what is *right*, is for them do what is *right*.

LAICUS.

For the Churchman.

bly few in a civilized commu-
to take the ground that
from the business of
ple may indeed
ion of mere abstraction—consisting of undefined notions of a Supreme Being, or great Sovereign Divine Principle, of human accountability to Him or It, and of motives and sanctions, thence drawn, in favor of human duty; and this jealously guarded against whatever of religious form and visibility may seem to mar its intellectual and spiritual character, and whatever may seem to savor of superstition in faith, in reliance, or in action. Still, something called religion, and put forth as religion, does enter, and must enter, into the ideas of education cherished by every mind of anything like a respectable order for intelligence and virtue. With the great mass of the people, however, religion is much more definite. It includes principles deemed essential, and duties, other than of a mere moral character, held to be the natural and required result of those principles. With exceptions, too, of little weight in the argument, such principles and duties are regarded as deriving authority from the Bible. Religion thus professed, if the profession is honest, must, more or less, be infused into every system of education intended to fit a moral being for usefulness in the world. In point of fact, it is so. From the rigid and superstitious system of popery, to the stringent negations, the intangible spiritualities, and the formal informality of quakerism, and the loose intellectual vagaries of rationalism, through the various intermediate grades of religious principles and dogmas, religious tastes and notions, and religious observances, almost every seminary in our land, from the humblest to the highest, is under the predominating sway of some religious system. This may not be avowed; it may be more or less concealed by professions of non-sectarianism, and of the avoidance of proselytism; it may be thought to be excluded by civil charters which expressly forbid sectarian tests and influences: still it is so: it must be so: it should be so.

It is so. It would be difficult to point to any respectable school or college in our country, in which some religious bias does not go hand in hand with the instruction; either by the inculcation of views which distinguish some sect or denomination from others or from some other; or by an effort to guard what may be given out as non-sectarian, against what may be called sectarian or party applications or abuses: for even this is, in fact, sectarianism; and negative sectarianism is often of the most bigotted and virulent kind. And the idea of religion that shall be of no particular denomination, though it may serve to be talked about for purposes of either well-meant folly, or deceptive partisanship, will hardly find entrance in an intelligent, reflecting, and truth-loving mind. In seminaries of every grade, the religious views of the instructor or instructors fail not to find their way to the minds of the pupils; while in those of a higher order, some one definite denomination almost invariably gets the predominance, or some two or three unite in giving them such a religious cast as will be likely—*as is intended*—to shut out some other to which they are jointly opposed.

It must be so. Such is the hold which religion, as a principle, has on the human mind, that it inevitably gives a cast to all intellectual and moral exercises. It is incorporated into the simplest reading lessons of little children; nor can it be excluded from points in any way connected with moral or political science. Natural philosophy perpetually gives rise to analogies, connections, and various species of illustrations, which must, more or less, call in the aid of religious principles and views. History cannot be understood without religious references; and these cannot be made without eliciting religious sentiments. Classical studies constantly open to the mind the religious ideas of the authors and systems brought to notice, which must be either left to do their work upon that mind according to its ignorance or knowledge of religion, or be counteracted by others declared truer and better. These studies also have an obvious bearing on the understanding of the New Testament.

It should be so. The *sectarian* (the word is here used in its popular sense, as including every portion or subdivision of religious people, even *the Church*) is more likely to be a good member of society, a good citizen, a good and trust-worthy man in every relation to his fellow men, than he who professes to be of no denomination, and equally friendly, or hostile, or indifferent, to all. The man who feels that he has upon him the responsibilities of some definite system of religion, some denomination or sect if you please, be it even Jew or Turk, and that he has a share in maintaining its good religious and moral character, may be more reasonably depended upon as a *true man*, than one who professes to consider all religions and all sects as equally unimportant, provided there be something which he chooses to think or call the *great essentials*. This person is often found much more bigoted, virulent, and factious, in his opposition to what he calls superstion, fanaticism, religious intolerance, or sectarianism, than the strictest sectarian conformist to what he considers religious truth and duty.

It were much to be desired that the public mind of our country should be disabused of the idea that there can be any religion, good for practical purposes, severed from denominational peculiarities. It may be honestly believed that there can be such a religion; but if observation be as honest as this belief, it can hardly escape notice that the instant religion ceases to be a mere abstract speculation, and its practical influence is desired and sought, it must necessarily assume a specific required form, and therefore be what is termed sectarian or denominational. The frank and candid avowal of this, and acting upon it, is, farther, the most likely method of arriving ultimately at an agreement, at unity. Amalgamation and compromise are often found much more fruitful sources of difficulty and dissension, than honestly maintained difference. One who feels a conscientious attachment to his own denomination is more likely to respect the conscientiousness of those who differ from him, than one who cherishes indifference to denominational peculiarities. Whether it be an uneasy conviction that this is the fruit of *general religious indifference*, or a more hardened feeling of pride for supposed exemption from what is deemed degrading and injurious intellectual and spiritual vassalage; so it is, that one who glories in being a no-sectarian is full often a most uncharitable and violent bigot in his estimate of others, and his conduct with regard to them. Religious discussions are more likely to be temperately and intelligently conducted, and to lead to the better understanding and appreciation of the truth, when each party finds the other to be earnest and sincere, firm and consistent in its principles and views; and when previous concessions, compromises, and amalgamations, have not produced uncertainty as to the real ground on which either stands, and the consequent danger of each appearing inconsistent, or regardless of the feelings of the other; and have not risked the unfriendly feeling arising from at least apparent deception by disappointment of hopes cherished, and confidence reposed. In this way, the concessions, compromises, and amalgamations referred to, have often been found, in their issue, destructive of kind and charitable affection. For a while, they wear the appearance of being peculiarly favorable to it; because, in the exuberance of good feeling, the understanding is hindered from a just view of the bearing of *principle* on the case. Circumstances at length open the mind to this; often to the producing of very unhappy results.

From such considerations the writer ventures to draw the conclusion that every school and college should be avowedly under some definite religious superintendence, care, and responsibility. He thinks that it would thus be rendered more useful to the State, and to Society at large; and that, therefore, the patronage, which the State deems it right and proper to extend to education, should be extended to such institutions. Of course this should be guarded against abuses, to which, it must be acknowledged, it is peculiarly liable. This, it is respectfully suggested, might be done by legislation in the matter, embracing the principles, first, that such institutions asking State patronage, should have made such provision, in suitable locations and buildings, secured from claims for debt, as will give reasonable prospect of permanence and efficiency; secondly, that such branches of secular learning as the proper civil authorities may require, be satisfactorily attended to, under the constant right of visitation and examination conferred on citizens selected without reference to the denomination concerned; thirdly, that equal privileges be granted to those who prefer seminaries in which there shall be a union of denominations, or which shall have no denominational character whatever; fourthly, that, satisfaction being given of a return for State patronage in *secular* instruction, the *religious* be entirely left with the Seminary authorities.

The object of the writer, in respectfully making these suggestions, will be answered, if they be deemed worthy of reflection by his intelligent fellow-citizens.

His principal motive, however, in this communication, is to urge the subject on the consideration of *the Church*. As she has been instrumental in making her "young persons" members of Christ, children of God, and inheritors of the kingdom of heaven, and bringing them under the "solemn vow, promise, and profession" of the Evangelical covenant, she should provide that in all that is done to develop, strengthen, and direct their intellectual and moral powers, this that she hath done should have a due and perpetual preponderance. Whatever their future state of life, they should be prepared to enter upon it, and to do their duty therein, *as Christians*. In the volume of instruction in faith and duty, and guidance in devotion, known as her "Book of Common Prayer," she professes to promulgate to mankind, in clear and plain manner, "what Christianity is, and what the truths of the Gospel are."* To this her authorized formulary, her members are supposed to give enlightened conformity in the service of their God and Saviour, in working out their salvation, in all the duties of love to God and man, and in seeking and promoting the good of the Church in the several stations and vocations to which it may please God to call them. The education of her children, therefore, should have incorporated with it full training in the religion which she thus sets forth. It is very obvious that if the precious years of education are spent where another system is taught, or where the Church's is ranked as sectarian, or where a religion predominates which affects to admit those points only on which all professing Christians may agree, or where there is the professed exclusion of any particular religion, in favor of general morals and virtue: it is very obvious, I say, that, under these circumstances, there can hardly be expected the inestimable blessing contemplated by the Church, when she speaks of her children being "virtuously brought up to lead a godly and a Christian life," according, of course, to what she promulgates as "what Christianity is, and what the truths of the Gospel are." Let an attentive observer mark the kind of religion usually imbibed in Popish or uncatholic Protestant seminaries, or seminaries professing to impart a non-denominational religion, and compare it with the religion taught in the Book of Common Prayer. Let him mark too the consequences of such teaching as mournfully illustrated in the children of the Church, who have been subjected to it. When he has sorrowed over the lapses thus produced to Popery or to uncatholic Protestantism, and over the religious indifference, and infidelity, which have resulted from the sacrifice, or the neutralizing, of the Church's teaching, the shaking of confidence in it, and the substitution for it of right of choice among diverging ways, and any variety of indulgence for judgment, taste, and feeling; let him see the immense disadvantage to which the Church is reduced in her contests with Romish and Protestant corruptions, by the wide-spread want, thus occasioned, of an enlightened, an earnest, and a thoroughly discriminating and consistent attachment, by her members, to her distinctive principles and requirements. These—since the great Catholic reformation—have been proved to be the best allies, friends, and defences of the Gospel; while all others have again and again been found wanting and recreant. Let sound Church seminaries of learning be well-sustained, and fully and fearlessly do their duty, intellectually, morally, spiritually; and the next generation will be one of comparative triumph to Zion, of peace within her walls, and of plenteousness within her palaces. To this end let all who love our Lord Jesus Christ, unite in the constant prayers and efforts of true and living faith.

B. T. O.

For the Churchman.

MR. EDITOR:—A friend has sent me a copy of the Freeman's Journal of January 12th, directing my attention to a letter of "J. H.," dated "Brooklyn, Vigil of the Epiphany, 1850." "J. H" intimates that he has recently become a convert to Romanism, and avows himself to be the author of the "Sacrament of Repentance;" his letter in the Freeman's Journal, addressed to the editor of that paper, and called forth by an editorial paragraph of yours in the Churchman of January 5th, consists mainly of comments on a letter which I addressed in the Churchman of December 29th, to the author of the "Sacrament of Repentance," not knowing at the time that the author was "J. H.," or a Romanist.

A piece in a Romanist journal, and written by an avowed Romanist, can do no harm among Churchmen; and I am therefore not obliged by charity (and certainly not by justice or courtesy) to notice the remarks of "J. H." They present, however, a curious illustration of the state of mind of a convert to Romanism, and I am therefore tempted to offer you a few thoughts on some of them; assuring you at the same time that I have no intention to trouble you again on the subject.

"J. H." says: "Of the four columns of elaborate argumentation, forming this able [the word, as appears from what goes before, is used ironically by "J. H.,"] review, three are occupied with purely *a priori* reasonings, drawn from the writer's own view of the Christian Government, and of the Christian Sacraments in the abstract. *One* column serves to refute the Scriptural deduction, with the establishment of which the tract is wholly occupied."

"J. H." supposes that I wrote or ought to have written for the sole purpose of meeting what he calls his "Scriptural deduction." I distinctly stated, however, that my main object was "to put plain Church people, for whom his tract was designed, on their guard against his specious insinuation of error." It certainly was not strange that I should choose the way which I thought best adapted to accomplish this object; and that was, to bring to the remembrance of my readers such views of Holy Baptism as would keep them from falling into the snare by which he sought to entrap them into a belief of the Romish Sacrament of Penance. I might assign the reasons why I did not devote more space to his "Scriptural deduction," had not the writer himself saved me the trouble by confessing, as we shall presently see, that he did not himself understand the subject which he attempted to uphold.

The following is "J. H.'s" statement of what he calls my first argument and his answer to it:—

"I. If Christians need the Sacrament of Penance for the remission of sins after baptism, they are worse off than Jews and heathen, who require, besides baptism, only repentance and faith.

Answer. Is it not just that the *abuse* of grace should put people in a worse position than the mere *want* of it? "And the last state of that man is made worse than the first," (Matt. xii., 45;) 'For if, flying from the pollutions of the world through the knowledge of our Lord and Saviour, Jesus Christ, they be again entangled in them and overcome, their latter state is become unto them worse than the former," (II. Pet. ii. 20)

Here my objection that the Romish penance, by requiring something else as a condition of forgiveness than repentance and faith, puts Christians in a worse condition than Jews and heathen, is admitted, and an argument made in its support. The two passages from Holy Scripture show that they who have renounced the Gospel way of salvation by repentance and faith, and returned to the bondage of the world, are in a worse state than they were before they received the Gospel. They certainly have a fearful relevancy to the case of those who have virtually renounced the One Baptism for the Remission of Sins; and though "J. H." did not perceive their bearing, he yet would do well to ponder it.

2. "J. H." next represents me as saying that Baptism remits sins *prospectively*, and then he adds: "i. e., in baptism God does what Protestants falsely accuse the Pope of doing, pardons sins, viz., before they are committed." A very pretty *point* for a writer, but one which cannot impose on the most superficial reader. My words were, that Baptism gives us the assurance, during our whole life, of the pardon of past sins on *repentance*. I never heard of any man's quarreling with a Pope for promising men, in God's name, the pardon of their sins on *this condition* It is a fundamental fact, not to be set aside by an epigrammatic point, that God does, for the merits of His Son, pardon the sins of men on repentance; and, whether the sins be committed a thousand years ago or a thousand years hence, the mercy which pardons them for Christ's sake on repentance is ever the same; and baptism makes every man a partaker of this mercy; and gives him moreover a right to it, growing out of the promise of God made to him in that Sacrament.

3. "J. H." next represents me as saying that "the notion of a Church is simply that of a covenant, in which God engages to forgive our sins if we repent and believe; and in this covenant we become personally interested by baptism. Therefore, we need no Sacrament of Penance."

To which he answers:—

"Answer. This is the same argument in a new form, the words only being slightly changed. The old dispensation was a covenant also, and yet its privileges might be forfeited in various ways, so that the offenders needed to be restored through the priesthood; and it is self-evident that our Divine Lord, foreseeing the same need in the New Covenant, has provided for it in the words, "whose sins you shall forgive—whose sins you shall retain," &c., whereby He both conferred the power of Absolution, and erected the Tribunal of Penance in His Church forever."

My exact words were these:—"The New Covenant, sealed with the Blood of Christ, obtains pardon for all men on the immutable terms of repentance and faith in CHRIST. The Church is founded on this covenant; and baptism which admits us into the Church, makes us parties to this covenant, and rests our pardon from the beginning to the end of our lives on the same immutable terms."

I am astonished that any man who has been "a minister of the Protestant Church," who has made theology his study, and who fancies that he has learned more than the Ancient Church and the Church of England can teach him, should give such a statement of this position, and such an answer to it. What! Is the New Covenant, sealed with the blood of Christ, a covenant between God and men? A covenant, too, which was first formed with men when the Apostles began to preach? A covenant, moreover, which does not make a complete provision for man's restoration, but leaves him to seek for other ways of access to God after its privileges are forfeited? All this is implied in "J. H's" statement and answer. He seems to have no idea that the Son of God, by the merits of his Passion and Death in our nature, has purchased to himself a universal Church; that they who are received into this Church are made parties to that Covenant which He obtained from the Father; that all who, from Adam downwards, have received pardon, have received it in virtue of this Covenant; and that it is called the New Covenant to distinguish it from that under which man was placed before the fall I will not dwell on these points; but will merely call your attention and that of your readers to the fact, that with my words, above quoted, directly before him, and professing to reply to them, this writer says, that "the privileges of the New Covenant may be forfeited in various ways, so that its offenders need to be restored through the Priesthood!" The privileges of the New Covenant, sealed with the blood of Christ, the only provision that ever was or ever will be made for the pardon of sin, may be forfeited, and *yet* restoration may be had through the Priesthood! A precious confession of Popery; and coming, too, from one who is "illuminated by the supernatural principle of faith!"

4. "J. H." represents me as saying that "to remit and retain sin is only to declare with authority that those who repent will be forgiven; whereupon the penitent *are* forgiven, and the impenitent have their sins retained."

In my letter, however, I used the following language:—

"The same ambassadors who are authorized to confirm and ratify [on God's part] the promise in Baptism, are also authorized to renew the promise on the same conditions. And the Word of God is with power; when it passes from the lips of His authorized ambassadors it cannot return to him void; it takes effect, and remits or retains the sins of those to whom it is declared and pronounced, according to the qualifications and dispositions with which they receive it; according as they have or have not the true repentance and lively faith on which their absolution is suspended," &c.

In another part of the letter I stated my belief that the Divine Commission empowers the priest "to act as judge so far as to impose and relax Church censures, and to pronounce authoritative absolution, grounded on the conditions of the Gospel covenant, to those who have opened their hearts to him, and whom, on examination, he believes to have fulfilled those conditions."

"J. H." *pledges* himself, in the beginning of his communication, to state my views "accurately;" and yet it must be obvious to your readers how very far he is in this and the above instances, from redeeming his pledge. I do not impute his failure to any want of fairness, though I cannot but infer from it that the tone of a learner would have been as becoming to him as that of a teacher or a disputant.

Having stated what he fancies to be my view on this head, "J. H." gives the following.

"Answer. It would be no answer to the Tract, even if the above interpretation were admissible in reason; for it ought to be shown that the Catholic interpretation is *in*-admissible. To adduce a hundred *others* does not prove that interpretation wrong which, being natural and unforced, is also that of the Catholic Church. But if the previous reasoning of the Churchman reviewer was good, (which it certainly is not,) the promiscuous absolution he contends for is equally objectionable (being equally derogatory to the rights of the baptized) with the Sacrament of Penance itself. The truth is that the reviewer does not care a straw, nor does any other High Churchman, how efficacious, or how necessary you make Absolution, provided you get rid of Confession. It would be more ingenuous to say at once, 'We do not like to confess our sins one to another, not even that we may be healed,' as the Protestant translation reads."

Now the truth is I have admitted what he calls the Catholic interpretation to an extent far beyond what is here implied. I have admitted, as appears from my language above given, that the Priesthood have the authority to receive private confession, and to remit or retain the sins of the persons so confessing; only I have contended that this is not an absolute power but one limited by the conditions of the gospel covenant, and not to be exerted over private Christians (except for the "retaining" of notorious sins) without their own consent. What I have denied is the absolute power of the priesthood to require from all particular persons a confession to them of all their particular sins, as of necessity to salvation, and to prescribe to them other terms of remission than the repentance and faith of the Gospel; and instead of meeting this point "J. H." represents me in effect as advocating an interpretation of our Lord's words which deprives His ministers of all judicial authority.

"J H." says the authoritative absolution pronounced in our Church, (and which he profanely calls a "promiscuous absolution,") is, on my principles, "equally objectionable (being equally derogatory to the rights of the baptized) with the Sacrament of Penance itself." How can this be when the Absolution of our Service supposes the justice of God satisfied by the Passion and Death of our Saviour, and is suspended on the conditions of repentance and faith; and when the pretended Sacrament of Penance is founded on the monstrous supposition that the justice of God for sins after Baptism is to be satified by the sufferings of the penitent, and when the absolution is suspended, as he himself has again and again admitted, on other terms than the repentance and faith of the Gospel? The difference is as wide as that of Christianity and Paganism.

His slur upon our views of Confession is scarcely worthy of notice. He knows very well that we make confession to be a part of repentance, and that we hold that without repentance there is no remission. Our sins against men we confess to men; our sins against God we confess to God; and we are free to unburthen our souls to the appointed guides whose counsel and comfort, or authoritative direction we need. We deny no other confession than that which is subservient to licentiousness and tyranny; or in other words that which is distinctive of the Romish confessional.

I have now done with "J. H.'s" formal statements of my views and his answers.

He next proceeds, in a more discursive way to express his surprise at my language in respect to the efficiency of the Sacraments, and particularly of Baptism; and that notwithstanding I had used language respecting the sacraments as strong as any divines of the Church of Rome *except the followers of Aquinas*; avowing my belief even in the *opus operatum* "His notion," says "J. H." referring to me, "is that their effect is simply to bring men within a COVENANT, understood as an 'agreement' (sic.) between their Maker and them. The idea of any grace or life, or justice, being *infused* by these Divine instruments he distinctly repudiates, as a 'physical' theory of salvation."

I will not trouble your readers with another quotation from my letter; but if they will refer to it they will find that I have said nothing of what "J. H." imputes to me; although he has *pledged* his veracity that he would report my views "accurately," and I doubt not has tried his best to do so. I have *not* said that the effect of the Sacraments "is simply to bring men within a covenant." I have *not* distinctly repudiated, nor repudiated at all, "the idea of any grace or life * * being *infused* by these divine instruments." My remarks were directed against the notion of a *physical* causality of the Sacraments in opposition to a *moral* causality; and what I censured in the author of the Tract was, that he had entirely lost sight of the undoubtedly Scriptural view of a *covenant* which supposes man to be an accountable being, and had *perverted* to a gross and physical sense those passages which speak of our sins being *washed away*, or of grace being *infused* or *poured* into the heart. An infusion of "justice" I have denied, and for the gravest reasons; an infusion of grace by the Sacrament of Baptism and of the Holy Spirit to be the life of our life, I have not denied; and God forbid that I ever should! I have only denied that the infusion is to be understood in that gross physical sense which converts the Blessed Sacraments into a species of magical charms.

"J. H." quotes from me the word "agreement" and interposes after it the word "sic," which is intended, I suppose, to indicate that self-complacent contempt which is in the place of a thousand arguments. But, pray has not God himself used the word *covenant* to express his dealings with men? And does not the essence of a covenant consist in *an agreement of wills*? If then his interjection has any meaning, it is that the Sacraments do not work on men as creatures endowed with WILL, but as necessary agents, and in the way of physical efficiency. I did not ask him to "measure" the efficacy of the Sacraments by the definition of a covenant; but I warned him that while he shut out this view, and took those Scriptural illustrations which are borrowed from material objects, in a merely physical sense, he would be sure in the end, whatever might be his then flights and fancies, to sensualize the Sacraments, to convert them into charms and incantations, and to make them subservient to a rank Antinominanism. In effect I warned him that he would run into the dominant system of the present Romish Church, though I had no idea at the time that he was actually enslaved by that system.

"It is worthy of notice," continues "J. H.," "in conclusion, how quietly the Churchman reviewer evades the Scriptural argument of the Tract on 'the Sacrament of Penance' by a minister of his Church. 'You infer it all' (the Sacrament namely) from the power to *remit*. But the argument of the Tract is founded not on the power to 'remit' simply, which might infer a mere largus [?] of forgiveness, but on the power to 'forgive and *retain*, which clearly is a power of discrimination; that is, makes the priest a judge; that is, involves a hearing of the cause." I can pardon the paternal fondness with which the writer dotes upon *his* argument, and regret that for *his* sake, I did not insert the words *and retain* after the word *remit*; and inform my readers that *he* considered the discrimination implied in them as an argument for judicial absolution. My apology is that I considered the argument one of the common places of theology; that though I did not express the argument, yet I assumed it, and contended myself for a judicial absolution founded on the same power of discrimination. My difference with the author of the Tract had respect to the limit of the judicial power, and to the terms of forgiveness; whether the former involved a right to take cognizance of all the sins of all Christians, or only of notorious sins, and of such others as were voluntarily disclosed; and whether the latter consisted of the repentance and faith of the Gospel, or of such arbitrary terms as the priest might prescribe for the satisfaction of Divine justice. My argument is precisely the same whether the words *and retain* be inserted or not; nor does their insertion in the least relieve the writer from the absurdity of attributing to our Saviour a positive institution, necessary to salvation, founded upon a hint.

I beg leave distinctly to call your readers' attention to the fact that "J. H." is so far from denying my objection to the Sacrament of Penance, that it substitutes other terms of forgiveness in the place of the repentance required by the Gospel, that he all along supposes it to be valid; and confesses with great simplicity, that Christians *are* in a worse condition than that of Jews and Heathens. My letter went to show that the pretended Sacrament of Penance, as held in the Church of Rome, evacuates the Gospel of Christ, and substitutes a system of Heathenism in its place; and if "J. H." would offer a pertinent reply to it, he must take back his concessions, and strike out in another path. Whether he does this or not, his piece in the Freeman's Journal of last week will be a standing proof that he has adopted the Roman dogma blindfold, and has yet to learn the arguments by which Romanists themselves attempt to defend it.

I will now, Mr. Editor, give your readers "J. H."'s own opinion of himself and his tract, and then have done. "I could easily show," he says, "if it were worth while, from this tract itself written as it is from a Protestant position, that the truth cannot be held even theoretically, out of the Catholic Church. The writer was not yet, when he wrote it, illuminated by the supernatural principle of faith." To a man who is in the state of mind indicated by this sentence, it is in vain to address the language of counsel; otherwise, I would advise "J. H." to read Bishop Lavington's "Enthusiasm of the Methodists and Papists Compared;" and perhaps after reading it he will not wonder, as I certainly do not, that in a piece of some length, written within a fortnight after his connecting himself with the Roman communion, I have looked in vain for a single trace of that modesty and humility, which were before the ornaments of his character.

I am, sir, &c., A CATHOLIC PRIEST.

New York, January 16th, 1850

P.S. In the body of his piece "J. H" says, speaking of High Churchmen: "What the doctrine of their church is, I really do not know;" but in a post-script he says, speaking of myself, "his doctrine is certainly not that of his Church," and he proceeds to ask how sins can be remitted in the Eucharist, seeing they have been before remitted by the Absolution and seeing too the people are required to come "holy and clean" to such a heavenly feast. I answer that by "holy and clean" are meant the penitent and faithful; and that to them pardon is dispensed on earth continually and in infinite degrees, its full and final consummation being reserved for the Day of Judgment. To my reference to the petition that "we and all Thy whole Church may obtain remission of sins," he objects that it proves too much since it extends to the dead as well as to the living. A singular objection for a Romanist! If the language gives me no difficulty, I am sure it should give him none.

For the Churchman.

NEW YORK, JAN. 14, 1850.

MR. EDITOR:—In the spirit of Missions for January, appears a report from the Rev. Dr. Ver Mehr, missionary to San Francisco. Upon reading it, I could not help feeling surprised, beyond measure, that no mention whatever is made of the Rev. Mr. Mines, who had been actively engaged in establishing the Church in California, many months before Dr. Ver Mehr's arrival. At the time the Report was written, Trinity Church (of which Mr. Mines was Rector,) was nearly completed, and, by the last mail, we received the tidings of service being celebrated therein. Why should there be silence on so important a matter as this, when the fact of the missionary preaching in the square to Mariners, and his numerous other good works be given as the only efforts made for the sake of the Church in that region? Is it possible that the omitted passages of the Report contain an account of the success of Mr. Mines's efforts, which the Board of Missions think needless to lay before the public? or has Dr. Ver Mehr wilfully overlooked the labors of his elder brother, and withheld all notice of them lest they diminish the glory of his own? I shall be sorry indeed to believe either of these two suppositions, but, as a small contributor to the fund raised to send so excellent and talented a Churchman as Mr. Mines to plant true Church principles in California, I could not help feeling indignation, (and the same feeling was shown in common by many friends,) that no allusion, however slight, was made to efforts which we can only hope Dr. Ver Mehr will be enabled feebly to imitate.

SCRUTATOR.

THE CHURCHMAN.

NEW-YORK, SATURDAY, JAN. 19, 1850.

Church Principles opposed to Romanism.

We stated in our last number that the numerous and able divines of the various branches of the Reformed Churches in England and Scotland, who had most firmly held to the principles of the Church, as set forth in the Prayer Book, had also been the firmest opponents of the corruptions of Rome. This should never be lost sight of.—There are some noisy and turbulent spirits in the Church, though the number, we are persuaded, is not great, who make their own vague conceptions the measure of Divine Truth, and their own unbelief the standard of the Christian Faith. They industriously propagate their opinions through the pulpit, the pamphlet, and the religious press; nor is the secular journal wholly unemployed. Liberty of thought and of action is their watchword, though in practice it means the liberty of thinking what they themselves think, and the liberty of doing what they themselves do. Scripture is so plain that it cannot fail of being properly understood by those who—interpret it after their manner.—The Articles of the Church are an admirable system of Divine Truth, provided they be expounded as teaching—their system. The offices and prayers are very excellent, provided they—be not taken in their plain and literal meaning. Such are the modern devices of the party who, in the times immediately succeeding the Reformation, were known as the Puritans, and are now distinguished as the (Pseudo)-"Evangelical" School. The earlier generations opposed the doctrines and teaching of the Church from *without*; their modern descendants assail them from *within*, and they claim a right to do this on the broad ground of the right of private judgment. True they have sworn obedience to the doctrine, discipline, and worship of the Church, unqualifiedly and absolutely; but they add the mental reservation, "so far as our ideas of Scripture and our conscience will allow." Where we agree with the Church, we shall obey her precepts and follow her directions; where we differ from her, we claim the liberty of acting and teaching as we are persuaded is right. The Prayer Book, they say, is subordinate to Scripture; and they are bound to teach nothing but what is read in the latter, and may be proved thereby; and they must teach everything which they are persuaded may be read therein and proved thereby. Antiquity is valueless in their eyes, for they have the Bible, and can determine for themselves what is taught therein, and have no need to look to other sources. Yet withal they have a great idea of their own infallibility; they are led by the Spirit, they say, into all truth; and evil be to him who gainsays or resists them. Hard epithets are the fate of the unhappy wight, in this world, if not rough treatment after the godly fashion of the Puritans during the grand Rebellion, and their brethren in New England; and in the world to come, if we are to credit them, eternal banishment and perdition for ignorance and unbelief.

Now, as according to their view, the great doctrines of Baptismal Regeneration, the Apostolic succession, the powers and duties of the three Orders in the Ministry, the Eucharistic Sacrifice, the duty of the Church as the Keeper and the Witness of Holy Writ, the promise of her indefectibility from the truth, and other doctrines of equal importance, are not revealed in Scripture, they are not to be taught or believed. Indeed, some, in their wild vagaries of speech and reason, call them delusions and heresies. Their idea of the Church seems to be this, that soon after the death of the Apostles it became apostate, and so continued to the time of the Reformation of the 16th century. Then Luther and Calvin arose, who founded a new Church by a sort of divine authority, not easy to be defined, but perfect and complete in doctrine and discipline. The English Church, owing to its connexion with the State and the personal influence of the sovereigns and particularly of Elizabeth, was only partially reformed, and needs a complete purification, "after the example of the best reformed churches." The Puritans renounced the communion of the Church of England, because this their war cry was rejected with disdain by her chief pastors and rulers; the same cry is now raised by many who minister at her altars and have solemnly vowed faithfully to set forth and declare the truth as she has received it. Every high doctrine is contemned and eschewed, though taught in the very words which the Church uses; and those who faithfully hold them are denounced as favorers and followers of the decrees of Rome. The cry is popular; for precise dogmatic teaching is in these unhappy days scorned by the multitude, who believe or disbelieve according to their own inclinations and wishes. So the evil spreads—ancient heresies, long since crushed by the perspicacity of godly bishops and the decrees of Ecumenical Councils, again rear their snaky crests, and are warmly commended and followed by many an unwary or perverse soul. The unlicensed excursions men make in interpreting for themselves the Word of God, have ever been the fruitful sources of heresies in the Church. The Scriptures properly understood are a well of life; but unstable and unlearned men "wrest the things therein, which are hard to be understood, to their own destruction." And when we have before us the example of early heretics, who vainly following their own imaginations and perversions of the Word of life, fell into the most destructive and abominable tenets as relates to the faith, and the most utter "wretchlessness of unclean living" as relates to practice, what security is there that men who tread in their steps, and like them will have no standard but their own to test the correctness of their interpretations of Holy Writ, will be preserved from these dangers. Geneva, the abode of Calvin, has long since lapsed into Socinianism; Germany, the dwelling-place of Luther, abounds with rationalism, neology, and infidelity. Swiss and Germans carrying out the principles of these Reformers, and rejecting all submission to their authority, have denied the faith and entertained worse heresies than those that prevailed in the early ages of Christianity. And yet we are told that the words of Scripture are so plain that no one can mistake them. The refutation of this is found in the notorious fact that the most opposite doctrines have been deduced from its pages, by unauthorized private interpretation—nay, from the very same passage, and the very same text. Each founder of a new sect denounces the Church as darkened and ignorant, and in fact all the world except himself. He alone has the wondrous talisman which can unlock the mysteries of the sacred volume. What has been denied to others is indubitably reserved to him—the most fortunate of mortals.

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* Preface to Book of Common Prayer.

Is it by such means that Rome is to be successfully opposed? Let Germany answer. What head have her theologians been able to make against the symbolism of Moehler? What satisfactory reply could be made against his specious array of arguments and well-marshalled crowd of authorities, by those who could rely only on the deductions of an unbelieving and rationalistic spirit? Having deprived themselves of the appeal to Antiquity, they had surrendered that ground to their adversary. Our Puritan theologians foolishly do the same.

But not so the English Church. On Antiquity tested by Scripture she relies, on that she stands in the calm confidence of success. She teaches that doctrinal traditions are not binding unless they have their foundation in the word of God. She believes that the truth has always existed in the Church, and may be discovered on a careful examination of those points wherein all its several branches agree. She takes not the teaching of the Church of this or that age merely, but of all the ages that have hitherto been. She tries the doctrinal degrees of a particular period to see whether they are fuller and clearer explanations and declarations of dogmas already received, or are new tenets, unknown to former bishops and doctors, the inventions of false philosophy, or the deductions of a supposed logical necessity. The former she receives as legitimate and credible; the latter she rejects as unauthorized and a spurious addition to the faith. It avails not to say that a particular Church, that of Rome, of this or that century, has definitively pronounced it to be true: she looks back to these periods when it was unknown as an article of the Christian faith: she produces passages from holy fathers, whose praises are in all the Churches, which show conclusively that it was not held by them, and that they could not have been ignorant of it, if it had been the tradition of the Apostles and of the Church. Hence she reasons it cannot be an article of faith, for it has not been held *continuously* and *universally* from the beginning; and the absence of it from the pages of inspiration is proved by the concurrent voice of the Witness and Keeper of Holy Writ, which knew no such article of the Creed.

The principles, then, which our branch of the Church Catholic retains with jealous care in the Book of Common Prayer, are, when faithfully held and diligently maintained, the surest protection against the Roman perversions of Christ's doctrine. They oppose the voice of antiquity to that of modern innovation; and they teach us what the best and purest times believed and held as the essentials of Christian doctrine. She lifts up the creeds, those venerable symbols confessed by SS. Clemens, and Irenæus, and Cyprian, and the Gregories, Basil and Athanasius, Ambrose and Augustin, and bids us believe with them the things essential to salvation. She does not teach her own theoretical deductions and philosophical speculations, as of equal authority with these sacred truths held every where, at all times, by all the faithful, but is contented to remain silent where they were silent, nor presumptuously claims to bind on the conscience, as doctrines *de fide*, the inventions and theories of curious and fallible men. Did she make this claim, she must inevitably fall into heresy. Christ has promised to be with HIS CHURCH to the end of the world, but not to be with any *particular portion* of it. Parts, where the truth once flourished, have long since had their candlesticks removed, and the Cross has been set up in regions which then were utterly unknown. For any one branch to set itself up as paramount to the rest, is an anti-Christian usurpation; it is setting at nought the rights of sister Churches, and thus destroying charity, and opening the way for heresy and infidelity. The arms that should be employed against the enemies of Christianity are turned against its friends. Fraud and artifices are made use of to destroy the power, and subvert the authority of the legitimate Bishops of Christ's Church, and substitute a new ecclesiastical head for the chief pastor, who has held his place from a remote antiquity. It is thus that Rome strives to extend her power in the East, and withdraw from their due allegiance the faithful belonging to the ancient patriarchates of Constantinople, and Alexandria, Antioch and Jerusalem. While, with alternate persuasions and menaces, she operates in the countries subjected to their Episcopal rule, she disregards the councils of Nice and Chalcedon, and would again re-establish her ill-gotten and ill-used dominion in the British Isles. She proudly claims an universal sway; the Bishops of Christ's Church no longer derive their authority from their exalted Lord through the medium of His Apostles, and in distinct and extended lines, but from the Pope, of whom they are the creatures and the servants. A precious agreement, this, with antiquity—a striking correspondence, this, with the words of Holy Writ.

The Church of England and her American daughter can bear the taunts hurled against them for their moderation and forbearance. They do not assert that they are the Universal Church—they only claim jurisdiction in those countries of which God has given them the heritage. They do not pretend to exercise authority over the natives of other lands, who have their own ancient and lawful Bishops, but leave them in the enjoyment of their rights, and to stand or fall, as their master shall determine. If unity is ever restored, it must be on this basis. A return to the ancient creeds as the rule of the Faith; a relinquishment of all interference on the part of one particular Church with the lawful prerogatives and powers of another; and the liberty of each national Church to order its own rites, ceremonies, and discipline in those points where the Church Catholic has prescribed no rule. These are the claims of our Church, and herein she sternly opposes herself to the usurpations of the Roman See.

WE are gratified to learn from the *Annapolis* papers, that the recent annual examinations and exercises of ST. JOHN'S COLLEGE in that city went off with distinguished credit to all concerned. The officers of the Naval School, and numerous other visitors well-qualified to judge, are very decided in their commendations of that time-honored and well conducted institution. The President, the Rev. Dr. Humphrey, is a gentleman of rare qualities and attainments. To his extensive learning, and his untiring industry and devotion during the last fifteen years, the Alumni of the College, and the friends of education generally, owe a debt of lasting obligation. To the several professors and tutors is awarded the testimonial of high approbation. We trust that those venerable halls will long continue to enjoy the patronage of an enlightened and discriminating public; and that they will never fail to send forth into all the departments of literary and professional life, many sons who shall do honor to themselves and to their Alma Mater.

The honorary degree of Doctor in Divinity was conferred upon the Rev. Gordon Winslow, rector of St. Paul's Church, Tompkinsville, Staten Island.

THE Romish organ in this city says of "*Lady Alice*"—

"We have never referred to it in these columns, because, from what we knew otherwise of its author, we anticipated that he would ere long be a member of the Catholic Church.*** *Its sentiments are as entirely displeasing to Catholic morals as its arguments to Catholic faith*; and we feel confident that its author would now be as severe in condemnation of it as could be any reviewer. Were it a book written by a man long and well acquainted with such scenes as he describes, we would be as severe in condemnation of the author as of the book. But as it is, and as a keen critic in such matters judged from the story itself, we are confident that the author is singularly unacquainted with the corruptions of society, and of the world, and that it is this *happy ignorance*, in his own personal history, that has led him to express, time and again, sentiments of which he had no idea of their legitimate and necessary bearings. We say not this in palliation of the course of the story, but in excuse of the author, though we are well assured that with the *deeper knowledge of human nature which he may acquire as a Catholic without detriment to his innocence*, the author will soon be the last of men to excuse himself."

The italics are our own.

CALIFORNIA.—We are enabled to state, upon undoubted authority, that the enterprise undertaken in this city, not quite a year since, for the establishment of the Church in California has proved, under the Divine blessing, eminently successful. A parish has been formed at *San Francisco* under the most promising auspices, and a chapel for the Church of "The Most Holy Trinity" has been built. The ministrations of the gifted and excellent Clergyman, who has been called to this sphere of ministerial duty, have proved most acceptable, and the results most encouraging; and parishes have been formed at several other points besides the one above named. We have been promised the perusal of several letters on this subject, and trust to have the pleasure of placing them in part before our readers.

ADVENT COLLECTIONS FOR DOM. MISSIONS.—It gives us much pleasure to learn, from the Treasurer, that the receipts into the treasury of the Board of Missions from the Advent Collections have been most liberal and encouraging.—Contributions from about 250 Parishes have been received, which with some few individual donations amount to more than $10,000. We hope the stream will continue to flew, and that the Committee will be able speedily to announce to the Church that all the Missionaries have been paid in full, and that their hearts and their hands will be cheered and strengthened by the future. We trust that no Parish will hold back from the good work. It is emphatically the cause of God, and of His holy Church.

Foreign Intelligence.

THE *Canada* arrived at this port on Wen esda morning, but our files by her came so late to hand that we lay them over to next week.

The argument in the Gorham case was concluded on Tuesday, December 18. The judgment was reserved on account of the importance of the question.

It is said that the Ministry have come to the conclusion that the connexion with Canada is no advantage to the mother country, and that measures will be proposed for facilitating its independence, if desired.

A serious insurrection against Austria is reported to have broken out on the borders of Servia.

The Pope had not returned to Rome. Some of the French troops were to be withdrawn.

New Publications.

DARK SCENES IN HISTORY—by G. P. R. James. Harpers—New York. Pp. 419.

The prolific pen of the author has here employed itself in a congenial field, and he has given spirited and deeply interesting sketches of some of the most thrilling events in ancient and modern history, adorned by his happy facility of description, and skilful combination of leading incidents. He has been so long used to writing fiction, however, that we must doubt his perfect accuracy in all particulars, and suspect here and there a dash of exaggeration; as where he states the numbers of those, who perished through the failure of the conspiracy of Amboise at hundreds of thousands! This is altogether incredible.

THE YOUNG MAN'S WAY TO HONOR, USEFULNESS, &c. By Rev. A. Atwood. Philadelphia, J. W. Moore. 1850.

It is a very useful little book for the class for whom it is designed, and affords many profitable directions for their conduct in life, and many seasonable warnings against the prevalent vices and sinful pleasures of the age.

THE TRUE CATHOLIC for January contains an excellent article on *Confession*, which is well worth studying; an able review of the Archbishop of York's Charge from the "*Theologian and Ecclesiastic*," and many other pieces of great value.

LITTELL'S LIVING AGE, No. 294-296 have been received from Messrs. Dewitt & Davenport; also the Christian Parlor Magazine, a new publication, on the rearing and education of children. The editors are Mrs. E. Sewell and Myron Finch.

The First Volume of the splendid Boston edition of SHAKESPEARE,S DRAMAS has been completed by the issue of the Life with a capital portrait of the great bard, and the play 'Much Ado about Nothing,' embellished with one of Beatrice. Arrangements have been made by which this publication will now appear regularly and expeditiously.

WIRT'S LIFE—by KENNEDY, two volumes, second edition revised and corrected, has been received from Messrs. Lea & Blanchard, and we hope to notice it in our next.

THE EVERGREEN for January makes its appearance in a very handsome form, and with commendable punctuality. It contains several very good articles; and a strong corps of contributors have been engaged to give enhanced interest and attractiveness to its columns. It is well deserving of support from Churchmen, and should receive it. The new publisher enters upon his duties with a becoming spirit.

New York Ecclesiological Society.

THE regular quarterly meeting of the New York Ecclesiological Society was holden on the evening of Monday, January 7th, in the Sunday School room of St. Paul's Chapel, the Rev. Dr. McVickar, President of the Society, in the Chair.

The minutes of the last quarterly meeting were read and approved.

The Report of the Committee was then read by Mr. Joseph P. Pirsson, in the absence of the Rev. S. Cox. It embraced several matters of interest. Eight new members had been elected. The Ecclesiologist was in a prosperous state, and each number is now adorned with illustrations of a practical nature, furnished and drawn on stone by the architect of the Society. A Church-scheme had been printed, and also a Broadside containing hints and directions for workmen engaged in building or repairing Churches. The names of Dr. Forbes and Mr Preston had been struck off the list of members, they having *ipso facto* ceased to belong to the Society, by renouncing the communion of the Church. The Treasurer reported a balance on hand sufficient to pay all demands.

The following donations to the Library of the Society were also reported:

Ballantyne, on Stained Glass—from Rev. Dr. McVickar.

The History and Antiquities of Sherbourne—from the same.

Portfolio of Engravings,—from Rev. Henry McVickar.

Rubbings of Three Fine Brasses in Westminster Abbey,—from Mr. E. M. Peck, A.M.

On motion, the elections of members made by the Commitee were confirmed by the Society.

The Secretary, Mr. John W. Pirsson, then read an interesting and friendly letter from Mr. H. Craig, the secretary of the Cambridge Architectural Society, England, which was accompanied by a pamphlet, with plans, on Proportion in Gothic Architecture, published by that Society.

The regular paper of the evening, on Symbolism in Church Architecture, was then read by Mr. John H. Hopkins Jr. He commenced by saying he should not enter into the historical proof of the existence of symbolism in all architectural styles, nor the defence of it on natural principles, nor insist on the authority lent to it by the Church Ritual, nor enlarge upon its details; but confine himself principally to showing the sanction it receives from Scripture, and so defending it from the objections of its opponants. He hoped to show those who are clamorous for Scripture authority on every point, that there was abundance of it here, both in general principle and in detail. As to the general principle of symbolism, he alluded to the tree of life and the tree of the knowledge of good and evil in Paradise, the institution of Sacrifice, the Deluge, the Ark, the Rainbow, Circumcision, the details of the Mosaic Ceremonial Law, which were all alive with the deepest, richest and most varied symbolism, even to the construction of the ornaments of the priestly robes; and even the facts and personages of the Old Testament and History, are typical and symbolical. As to Architecture, the Tabernacle and the Temple were quoted as examples of it. In the New Testament, Mr. Hopkins said it was impossible even to give a summary of the deep meanings couched under all our Saviour's words and acts, and he confined himself to an inquiry into the symbolic nature of the two Sacraments. This could not be denied by their opponents, he said, for they insist that they are nothing but "mere symbols." He then drew an analogy between metaphors and similes in language, and symbolism in architecture. Symbolism might be defined as "sacred similes embodied in permanent form." Catholic architects had reverently embodied the figures of Scripture, instead of diminishing them as of no consequence, because they were "mere poetic diction." In illustrating this, Mr. Hopkins showed the symbolism of the parts of a Catholic Church edifice, as founded on Scripture. The Church of believers is called a "spiritual house," therefore the edifice symbolizes the Church of the faithful. They are called "living stones," therefore the church is built of stone. We are "fellow-citizens with the saints," and "the household of God,"—all being "one family," and therefore chancel and nave are both requisite for a complete church. The building pointeth east, for there the Sun of Righteousness arose," and there he shall appear again when he cometh to judgment. The tower is Christ, for He is "a strong tower for us against the enemy." The door is also Christ, for He said "I am the Door." "The font is close by the door, for "by baptism we put on Christ," and "enter *by the Door* into the Sheepfold." It is of stone, as is also the altar, because Christ is "our Rock," and He is the "stone cut out from the mountain." The pavement is humility, as David saith, "my soul cleaveth unto the ground." (*Vulgate adhæsit pavimento anima mea.*) The great piers or pillars are Apostles, for St. Paul saith of Peter, James and John, that they "seemed to be pillars." The windows are Holy Scripture, as saith the Psalmist, "the entrance of thy words giveth light." The glass is stained and thus darkened, for here "we see through a glass darkly." The stars and angels in the roof are the Heavenly Host, for St. Paul speaks of "the whole family in heaven and earth" as one household. The chancel, arch and screen, signifies "the grave and gate of Death," by which all must pass from the Church militant to the Church triumphant. The halls are "the rest that is in store for the servants of God." The sanctuary, at the extreme east, is adorned with the highest brilliance, for the New Jerusalem has streets of gold, gates of pearls, and walls of twelve manner of precious stones. Mr. Hopkins also alluded to another symbolism of the whole building, following the analogy of the parts of our Saviour's Crucified Body—for Holy Writ asserts that "the Church" is "His Body." The symbolism of numbers was briefly touched upon, principally to sustain by Scriptural coincidences, the propriety of the octagon to symbolize Baptismal Regeneration.—Mr. Hopkins then answered the objection that all this was "trifling," by a renewed appeal to Scripture analogy. The charge of "Popery" was next examined, and shown to be unfounded, a strong condemnation being given of those parts of mediæval architecture which symbolized saint-worship and Mariolatry. Double and triple symbolism was then defended from Scripture analogy and usage. The objection arising from the inadequateness of symbols to express the truths they symbolized was examined, and it shown to proceed from ignorance of the principles on which all symbolism is founded. It would be as wise and as just to quarrel with a simile, because the resemblance was not as strong in all points as in the one affirmed. The objection that, because pillars, walls and pavements, &c., were used long before these meanings were attached to them, and still are in other buildings, therefore they cannot have such meanings in Churches, was brought to the test of Scriptural analogy, and shown to be absurd. The objection that symbolism is unknown and obsolete, was replied to by pleading that it was not the Society's fault, for it was doing all in its power to dispel the ignorance alluded to. The paper was concluded by a thorough analysis of meeting-house architecture, from which it appeared that meeting-houses are as completely and consistently symbolical of Puritanism and Dissent, as Churches are of Scripture and the Catholic Faith; and it was argued that it was hardly necessary any longer to defend symbolism; for even its most violent enemies were all the while practising it themselves.

On motion of Mr. Jos. A. Pirsson, the thanks of the Society were voted to Mr. Hopkins for the paper he had read, and a copy of it was requested for the archives of the Society.

Mr. Willis explained the delay that had taken place in the appearance of the December number of the Ecclesiologist, owing to the absence of one of the editors; and on his motion, it was ordered to change the December number to January, so as to make the commencement of its year coincide with that of the year of membership.

The Rev. John H. Hobart, of Trinity Church, was appointed to read the next Quarterly Paper. Subject, "*Pews in Churches.*"

The Committee, through the President, invited all the members to be present at their monthly meetings; it being thought that more frequent meetings than once a quarter, would increase the interest of the members. These committee meetings are held on the first Monday of every month, at half-past seven o'clock, P. M., No. 8 Columbia College.

On motion of Mr. Jos. P. Pirsson, the Committee were empowered to appoint annually, as Corresponding Secretaries, those whom they might think likely to advance the interests of the Society, although such persons might not have become members. The secretaries thus appointed, were to have the right to attend committee-meetings and Society-meetings whenever they might be in the city New of York, and to enjoy all other privileges of membership.

On motion, the Society adjourned.

Domestic Intelligence.

Western New York.—The Rev. E. W. Hager, Deacon, has been canonically transferred to the Diocese of Western New York, and received into the same, and is now the Missionary at Moravia and Aurora, Cayuga county.

The Rev. Dr. Judd has been appointed Missionary at Sodus and Pultneyville, Wayne county.

The Rev. Richard Whittingham, jr., has been canonically transferred from New York, to the Diocese of Western New York, and received into the same, and became the minister of St. Andrew's Church, New Berlin, Chenango county.—*Gospel Messenger*.

PENNSYLVANIA.—*Confirmation.*—At St. Matthew's Church, Francisville, on Sunday, the 6th inst.,—(EPIPHANY,) the Rt. Rev. Bishop Potter administered the rite of Confirmation to four persons; and admitted the Rev. Benjamin I. Douglass, Assistant Minister of the Parish, to the Holy Order of the Priesthood.—*Ep. Recorder*.

In the evening confirmed 15 in Trinity Church, Southwark.—*Banner*.

(From the Banner of the Cross.)

Christ Church, Milton.—MR. EDITOR:—Some of your readers have taken an interest in the effort to revive this parish, and may like to know how the undertaking is likely to succeed. On the 17th of July last, the corner stone of the Church was laid, and on the 16th of December, the first service was held in it. The building is completed with the exception of painting the pews. The chancel is yet to be provided with a communion table, font, and carpet, and the Church with a surplice, all of which we hope soon to have. The Church building, though small and unpretending throughout, is substantial and neat. It is built of brick, and is large enough to hold what for our country parishes is quite a good congregation.

For the information of those who may wish to know the cost of a small country church, I may add that the entire cost of this building, including furniture, will fall within $1,000.

A small sum your city readers no doubt will think, with which to build a church. But then in this part of the country small churches answer our wants. I know many parishes that have burdened themselves with debt for years, by building a church that never was filled perhaps but once; but still I do not know one of which it may not be said, 'and yet there is room.'

It will be a day of different things than the present in these parts, when even our small churches are filled. The prospect of building up a congregation in Milton is a good one. But the parish requires more attention than a Missionary with two other charges, and living fourteen miles distant, can give it. To the few friends abroad who have contribted to this work, the congregation desire to return their sincere thanks. B. W. MORRIS, *Missionary*. *Sunbury, Jan.* 2, 1850.

The Rt. Rev. Dr. Upfold has resigned the Rectorship of Trinity Church, Pittsburg. The Bishop expects to remove with his family to Indiana in April.—*Ibid.*

SOUTH CAROLINA.—In St. Stephen's Chapel, Pineville, on the third Sunday in Advent, at a 'special Ordination,' the Rev. C. P. Gadsden, assistant to the Rector of St. Stephen's was admitted to the Holy Order of Priests. Morning Prayer was said by the Rev. P. Gadsden—the Sermon was by the Rev. W. Dehon, who also presented the candidate, and these Presbyters united in the 'imposition of hands,'—*Charleston Gospel Messenger*.

Calvary Church, Charleston.—The consecration of this edifice, was on Sunday, Dec. 33d. Morning Prayer was said by the Rev. P. Trapier, the lessons by the Rev. G. C. Shepard, of the diocese of Massachusetts. The Sentence of Consecration by the Rev. T. J. Young, and the Sermon by the Bishop. The congregation was large, and the chanting and singing, (though not aided by an organ.) were cordial and animating. * * * * * * *

This Church is in length 70, in breadth 40 feet. It can accommodate 400 persons—about one-fourth of the seats are for white, and three-fourths for persons of color. In our other churches, in Charleston, the proportion is reversed, if it be not even less than one quarter for the colored. In all of them, however, it is pleasant to know, that the high and the low can meet together to pray, and to hear the Word of God.—*Ibid.*

JEDIDIAH HUNTINGTON, M.D., a Presbyter of this Diocese, having made known to me his renunciation of the "Protestant Episcopal Church," notice, conformably to Canon 38, of 1832, is now given, that he be "displaced from the Ministry" of the same.

CHRISTOPHER E. GADSDEN,
Bishop of the Diocese of South Carolina.
Charleston, Jan. 9, 1850.

CLERICAL CHANGES.

THE Rev. William A. Leach, Deacon, having presented letters dimissory from the Right Rev. Jackson Kemper D.D., has been received into the Diocese of Missouri, and desires all communications for him to be addressed—St. Louis, Mo.

Married.

On the 27th Dec., 1849, at the residence of Capt. Newton Craig, Frankfort, Ky., by the Rev. Mr. Norton of Ascension church, Dr. Robert Branham of North Madison, formerly of Scott county, Ky., to Miss Ann Maria Heath, late of New York city.

In St. Mary's church, Burlington, on Monday, Dec. 24, 1849, by the Rt. Rev. the Bishop of New Jersey, the Rev. Professor Hyde, of Burlington College, to Miss Anna M. Morris, daughter of Edmund Morris, Esq., of Burlington, New Jersey.

Died.

At Stonington, Conn, Dec. 16th, at the residence of his son-in-h Rev. E. C. Bennett, Mr Johnathan Cole, late of Warren, R. I., aged 83 years.

On the 26th ult., the Rev. Chas. E. Bennett, aged 33 years, 7 months and 10 days.

Notices.

FREE CHURCH OF THE HOLY MARTYRS,
Ludlow street, near Grand.

Rev. Dr. Tyng will preach the Quarterly Sermon in this Church to-morrow evening—service to begin at 7 o'clock.

Episcopalians are respectfully invited to to attend and foster this growing parish in a section of the city where our services are much needed.

January 19th, 1850.

☞ The Rev. Francis Vinton, D. D., Rector of Grace church, Brooklyn, will preach the Quarterly Sermon in the church of the Epiphany, 130 Stanton St., between Essex and Norfolk sts. on Sunday evening, January 20. Service to commence at 7 o'clock. A collection will be made in behalf of this church.

January 19, 1850.

FAIR.—St. Simon's German Free Church.

It is proposed to hold a Fair the beginning of April next, the proceeds of which are to be appropriated towards the erection of a plain but suitable edifice for the above church.

Ladies interested in this undertaking are respectfully solicited to id in preparing and collecting suitable articles.

Contributions will be thankfully received by Mrs. Cook, 276 Houston st. and Mrs. Duncan, 166 Twelfth st.

Jan. 19, 1850.

Acknowledgments.

DOMESTIC MISSIONS.

Since his acknowledgment of the 4th inst., the Treasurer has received the following contributions:

A mite contributed as an offg, Burlington, Vt, 1; St Peters, Talbot Co, Md, 11; Queen Caroline par, Elkridge, Md, 5; Christ, Detroit, Mich, 11 19; from the S S, 36 05; Christ, Lexington, Mo, 10; Grace, Brooklyn Heights, adl, 1 25; St Thomas, Brooklyn, L I, 5 50; ch of the Holy Trinity, Prince George's Co, Md, 15; Trinity, Jefferson, O, 3; St Johns, Salem, Pa, 2; St Thomas, Dover, N H, 30; St Johns ch, Northampton, Mass, 15; S P P, for dom mis'ns, 5; S S of St Pauls, East Chester, N Y, 5; Grace, Van Voorst, N J, 10; S S, St Johns, Albion, Ill, 5; Mr Peshine, 2; St Pauls, Baltimore, Md, 244 79; St John's, Hagerstown, Md, 20; from the children's Sewing Soc, 18; S Thomas, Brandon, Vt, 9; Somerset par, Princess Anne, Md, 10; a friend to mis'ns, to aid in paying arrears of salary, one hundred to each of ten missionaries specially designated, 1000; Christ, Madison, Ind, 19 40; from a lady of the parish, 5; St Georges, Fredericksburgh, Va, 60; St Matthews, Wheeling, Va, one-half, 30; St David's ch, Dallas Co, Ala, 25; offg of a member of Trinity, Jefferson, O, 5; St Pauls, Cincinnati, O, for arrears of salary in Ohio, 94 91; ch of the Ascension, Washington, D C, 56 65; from the S S, 8; Christ, Macon, Ga, for the Chickasaw mis'n, 14; offg, St Pauls, Henderson, Ky, (10 for Ill,) 13 50; dom mis'ns, 2; St Thomas, Ravenswood, L I, 22 21; St Georges, Newburgh, N Y, 50; Christmas offgs of a member of the family of Rev J M Guion, Ct, 10; Christ, Danville, Ky, 7 50; C J Fox, King George, Va, for the west, 5; Wilkesborough, N C, mis'ary station, 5; anonymous, 1; Christ Savannah, Ga, 5 50; S S Adams, offg, 0 10; Christ, Westerly, R I, 25; St James, Woonsocket, 18; a contributor, 25; total, 1988 56.

THOMAS N. STANFORD, Treas.,
New York, Jan. 15, 1850. 139 Broadway.

THE POOR

The subscriber, Rector of the ch of the Holy Evangelists, thankfully acknowledges the receipt of the following donations for the poor.

By Messrs Stanford & Swords, from J H R, 5.

BENJ. EVANS, 172 Broome St.

Any donations may be left with Messrs. Stanford & Swords, 139 Broadway, or 172 Broome St.

New York, Jan. 15, 1850.

FOREIGN MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since 8th inst, viz:

From S S, ch Gloria Dei, Philadel'a, for Africa, 20; S Pauls, Brooklyn, L I, Ep'y coll, 3 35; St Stephens, Wilkesbarre, Pa, Ep'y offgs, 46 22, do S S, 3 78,—50; for Africa, China and Athens, St Pauls, Bloomsburg, Pa, Ep'y of, 12 88; S S, do, 3 12;—16; Christ, Detroit, Mich, 11 19; a lady of Zion ch, Newport, R I, 5; Grace, Brooklyn, L I, Ep'y coll, 34 15; St Thomas, Brooklyn, L I, do, 6 50; St Saviour's, Maspeth, L I, Ep'y coll, 8; St Johns, Northampton, Mass, 5; Mrs Peshine, 1; Christ, Danville, Ky, 5 20; Christ, Macon, Ga, 44; S S of same for ed, Africa, 3,—47; St Matthews, Wheeling, Va, one-half, 30; Christ, Madison, Ind, from a lady for Bp Southgate's press, 5; St Marys ch, Burlington, N J, 20; St Johns par, Hagerstown, Md, Ep'y offgs, 14; St Pauls ch, Augusta, Ga, 50; do, for Constantinople, 20,—70; Christ, Savannah, Ga, Ep'y ofg, 78 50; do for the church at Cavalla, Africa, 2 50; do for Greece, 3; S S of do, for ed, China, 25,—109; St James, Woonsocket, R I, 16; do for Africa, 2,—18; Christ, Westerly, R I, 15; do do for the ed of a child, Africa, 20,—35; do, a contributor, 25; St Georges ch, Fredericksburg, Va, 50 50; do for Africa, 10; S S of same, 8 50; infant S S of same, 1,—70; S S, Christ, Washington, D C, ann pay't, ed two children, Africa, 40; Christ, Shrewsbury, N J, 5 63; St Marys, S I, China, 23 92; do do S S, for Africa, 20,—49 92; total, 698 14.

J. SMYTH ROGERS, Treas.
New York, Jan. 15, 1850. No. 2 Park Place.

THE NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sum since his report of 7th inst.

From a friend, by Mr. T N Stanford, don, 2; W G Peshine, don, 1. Annual—Rev W Richmond, 2, Mrs J C Stevens, 5, W A Duncan, 2, Miss A A Batton, 2, Mrs E R Underhill, 5, P R Underhill, 5, C C Moore, LL D, 2, G W Burnham, 2, Mrs I Gibson, 5, Mrs M E Halsted, 2, Miss M Norrie, 2,—34; total, 37.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Jan. 14, 1850. 20 John street.

The Society has just received an assortment of Oxford Bibles from 24mos to Quartos in varieties of bindings, all with the Apocrypha.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since his report of 7th inst.

From a friend, by T N Stanford, 2; W G Peshine, 50 cts. Annual—Mrs J C Stevens, 5, Mrs I Gibson, 5, W A Duncan, 1, Miss A A Ballow, 1, W B Ballow, 1, Mrs M E Halsted, 2, Miss Margaret Norrie, 1,—16; total amount, 18 50.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Jan. 14, 1850. 20 John-st

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN, NEW YORK.

The Treasurer acknowledges the receipt of the following sums since date of last report, 6th ult.:

J W Webb, 4; Mrs H Averill, 4; coll at N R Chapel for the mis'n, 6 13; do for books, 3 52; Maj C W Sandford, 4; Mrs Thos W Cummings, 5; G A Mayher, 4; F Maury, 2; Gold Cross, 3; Capt A Proal, 2; W Marshall, 2; R Tompkins, 10; A J Bleecker, 4; E H Richards, 2; Mrs L M Hoffman, 5; W O Hoffman, 5; ship Prince Albert, box, 22 cts; H Morrison, 1; W L Rushton, 4; J W Fowler, 4; J R Moorewood, 2; J R Maurice, 4; A Banning, 2; J W Hunter, 2; T B Satterthwaite, 4; Mrs H S Craig, 2; W Romaine, 2; W S Thorne, 3; A C C, 1; J M Patterson, 4; T Ball, Jr, 2, C C Moore, 6; Rev G T Bedell, 20; J Carwell, 10; M A N, 20; N F N, 1; thro' J Nielson, Jr, W S Popham, 2; W H Popham, 2; J Halsey, 2; W Halsey, 2; C Halsey, 2; W N Curtis, 2; H J Seaman, 2; R Hyslop, 2; C C Peck, 2; H E Kummell, 2; J R Brockelmann, 5; H Rogers, 2; Miss C Rogers, 2; J S Rogers, M D, 2; Miss F M Rogers, 2; Mrs D Remsen, 2; C Ely, 10. C C Hoffman, Mrs Wickham, Mrs Hoffman, M L Hoffman, Mrs J Pattison, H L Hoffman, J F Hoffman, each 1,—7; Mrs J Rogers, 5; J D B Curtis, 5; Mrs Muhlenberg, 5; G Rogers, 5; Capt H W Ogden, U S N, thro' A H Green, Esq, 100; W Thomas, Bergen, N J, 20; W P Bleecker, 2; G G Van Wagener, 4; W H Aspinwall, 2; A L McDonald, 2; J D Vermilyea, 2; Stamford Man'fg Co, thro' Capt Proal, 10; Mrs S Richards, 5; Wetmore & Co, 10; C W Carmer, 5; coll'ns at the E R Chapel to 6th inst, for books, 6 36; do for the mis'n, 4 25; total, 404 48.

J. DAVENPORT, Treasurer,
Jan. 14, 1850. 10 Platt street.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From A, 5, and a bundle of clothing.

LOT JONES, 77 Second Avenue.
New York, Jan 15, 1850.

N. B. Further donations for this object, left with Messrs. Stanford & Swords, 139 Broadway, or at 77 2d Avenue will be thankfully received.

☞ The subscriber, Rector of the Free ch of the Holy Martyrs, gratefully acknowledges the following donations for the suffering poor in the eastern section of the city.

From T C, several articles of clothing; D E, 3; M P, 5; M H, 1.

At this festive season, while the poor are suffering, what wealthy individual will withhold his hand from an effort to improve the condition of the necessitous.

Donations may be left at Stanford & Swords, 139 Broadway, or with JAMES MILLETT,
133 Eldridge st.

THE POOR.

The undersigned gratefully acknowledges the receipt of the following donations:

From A, 5, and a bundle of clothing; by S & S, from J H R, 5.

He would respectfully and earnestly solicit further aid of the benevolent, in behalf of the sick and needy of his parish.

Could churchmen realize the temporal and religious destitution of the Germans residing in the immediate vicinity of the place where our services are held, he feels assured this appeal would not be in vain.

Donations of either money or clothing, will be thankfully received and may be left with Messers. Stanford & Swords 137 Broadway or at 276 Houston street.

THOMAS COOK.
Rector of St. Simon's German Free Church and Missionary to the Jews.

Advertisements.

REV. DR. KIP'S NEW WORK.

D. APPLETON & CO. publish this week the following work:

The Early Conflicts of Christianity, by the Rev. W. Ingraham Kip, D. D. author of "The Double Witness of the Church', 'Christmas Holydays in Rome,' etc., 1 vol, 12mo, 75 cents.

CONTENTS.—1. Judaism. 2. Grecian Philosophy. 3. The Licentious Spirit of the Age. 4. Barbarism. 5. The Pagan Mythology.

D. A. & Co. also publish

Christmas Holydays in Rome, by the same author, 2nd edition, 1 vol. 12mo. $1.

REV. DR. HOOK ON THE REFORMATION.

THE Three Reformations—Lutheran—Roman—Anglican—by Walter Farquhar Hook, D. D., Edited by the Rev. W. Shelton, D. D. of Buffalo, N. Y. Price 37 1-2 cents.

Also, Bp. De Lancey's charge, 1849, and
Bp. Hopkin's do do each 12 1-2 cts.

STANFORD & SWORDS,
137 Broadway.

DEVOTIONAL BOOKS IN LARGE TYPE FOR OLD EYES.

BP. WILSON On the Lord's Supper, 8vo. calf, 44 cents.
——Sacra Privata, 8vo, calf, 40 cts.
Andrew's devotions translated by Dean Stanhope, calf, 33 cents.
Same in turkey morocco gilt.
Nelson's practice of true devotion,
Slade's explanation of the Psalms, 75 cts.
Sutton's Disce Mori, (Learn to die,) 44 cts.
—— Vivere, (Learn to live,) 69 cts.
The Book of Homilies, royal 12mo, muslin, $1.
The (new) Whole Duty of man, 12mo, do, 62 1-2 cts.
The (new) Week's Preparation, 12mo, black calf, 62 1-2c.

Also a great number of the publications of the venerable society, For sale by

DANIEL DANA, Jr.,
No. 20 John Street, (up stairs.)
January 19, 1850.

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2. Turkey, *Daily Advertiser.*
3. The Last Days of Mirabeau, *Dublin University Magazine.*
4. Correspondence of General Wolfe, *Tait's Magazine.*
5. Memoirs of the Life of William Wirt, *N. Y. Tribune.*
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Poetry.

For the Churchman.

Trinity Church Cemetery, by Moonlight.

It is a pleasant thought, at least,
To know that those we lose shall lie,
Side by side with ourselves in death,
For all who live on earth must die.

And who could choose a lovelier spot
Than this, whose very name alone
Imparts a joy at thought of those
Departed in the Three in One.

The verdant foliage of these trees
Through which the moonbeams fondly gleam,
The Hudson flowing by its banks,
In its wide and silvery stream.

The vast uprising Palisade,
Dame Nature's wall that bounds the sight,
The church above with golden cross,
The star of faith amid the night.

All beautiful! by river streams
That ebb and flow this isle around,
And I rejoice to know my dead
Are with me on this Island ground.

And may my dust be buried here
Not as the brute beast to perish,
But with the churches' solemn prayer,
For christian burial we wish.

And here in this retired place
Shall death my wasted body keep,
Till the dead arise in Jesus Christ,
The great first fruits of those who sleep.

New York. R. M. A.

Selected Matter.

(From the Spirit of Missions.)

California.

San Francisco—Rev. J. L. H. Ver Mehr.

"Your Missionary, after a most tedious voyage of seven months, arrived at San Francisco on the 12th of September last. He feels in duty bound to mention the Christian generosity with which the American, English, and other foreign residents of Valparaiso, aided him, unasked, in raising, in less than three hours, over $666, to secure his passage in a more comfortable way, on board another vessel. * * * *

"On a lot, beautifully situated, and generously offered by Christian liberality, 'Grace Chapel' is now in course of erection, which, in about two weeks, will be open for service, able to contain four or five hundred worshippers, with a parish school for the Church children; whilst near the Chapel, a cottage is built and appropriated to the use of the Missionary family.

"The city of San Francisco has now about 25,000 inhabitants, of nearly all nations in the world. This population is, of course very fluctuating, and offers, besides the most striking variety, the most remarkable instance of the influence of American *institutions* and *habits*. In no city in the world is there more, and in few, if in any, there is as much security for persons and property. The Sunday is very generally observed by going to places of worship, and cessation of business. And although the absorbing thought of the many be gold and money-making, yet there is a prevailing consciousness of the importance of religious training; and among the young men especially, a remarkable eagerness for promoting the Church's interest, whilst disappointment, sickness, and other causes, bring many under a very favorable influence. Very many young men have I, during the few weeks of my residence here, been enabled to encourage, to advise, and, I hope, successfully to direct to their eternal interests, who having left their homes with the brightest hopes, came to California in search of gold, and found, I trust to God, more durable riches.

"There is a great number of English and Scottish settlers, who, being nearly all Churchmen, and of steady habits, with numerous families, will, if properly cared for, become a most valuable part of the Episcopal population.

"There are nearly 3,000 Germans, among whom I am now gathering a congregation, which promises fair.

"An effort has been made by some benevolent citizens to establish a sort of rotation service among the different denominations, for the sailors. This has proved a failure. I have taken to the primitive mode, of preaching in the squares, and hope to succeed in exciting interest enough among the seafaring men themselves, for the erection of a temporary Seaman's Chapel.

"Besides these labors, your Missionary visits regularly the public and private hospitals in the city, administering the comforts of religion to the sick and dying. In his Missionary capacity, he has officiated and preached 41 times, administered the Communion four times, read the burial office 5 times.

"In the present state of things, I am not sure that the appointment of a second Missionary in this town would be advisable, although very desirable to me, as I need not say that the salary of a Missionary is, here, entirely inadequate to the necessities of a single man.

"In Sacramento city, to be the second place in the State, with an increasing population of 8,000 or 10,000, I believe that a Missionary would be well received and supported.

"The same may be said of Pueblo, with a population of 10,000, a beautiful climate, and now to be the seat of Government.

"These points are assuredly more interesting than Monterey, which, comparatively, is stationary.

"I have not been enabled to visit the mining region. In a month, I hope to do so. The result of the information I have received from reliable and various sources is, that, in my humble opinion, there would be, as yet, little use in establishing a Missionary station there. The mining population, now about 25,000, two-thirds not Americans, will shortly undergo a notable change.

"A large supply of prayer-books, testaments, and tracts, would be very necessary in this distant region, with a population so rapidly increasing. My intention is, to sell them, which, among this population, can be done and ought to be done, and to remit the amount, or have it deducted from my salary.

"I request especially to receive one hundred and fifty German, and fifty French prayer-books, with a supply of German and French testaments and tracts.

"I would draw your attention to the usefulness of having the prayer book in Spanish. Rev. Mr. Armstrong, British Chaplain at Valparaiso, has kindly supplied me with some printed in England, and I have found them useful among the natives, before whom we have 'to let our light shine.'

"Your Missionary is aware that this report, delayed one month beyond the prescribed time, is incomplete. But he begs you to remember that he is only five weeks in activity. I purpose, if it please the Lord, to send the 1st of January a more detailed information, such as may interest the Church, and be of use in your further measures."

(From the Colonial Church Chronicle.)

Missionary Efforts in Missouri.

Rev. Sir,—I gladly avail myself of the present opportunity to give you some account of Church affairs in Missouri, one of the frontier dioceses of the American Church.

This diocese extends over a territory of about 64,000 square miles, and contains at present, besides the Bishop, only nine or ten clergymen.

In St. Louis, the chief city, with a population of 60,000 souls, and where one faithful priest has lately gone to his rest, the Bishop has the care of five parishes, and only two clergymen to assist him. Thus at best he has three parishes on his own unaided hands. During the prevalence of the cholera, his labors were of course greatly augmented. He has been everywhere the friend, and sometimes almost the only friend, of the sick and dying—risking his own life for the poor as well as the rich—ministering to those whom the pestilence made friendless—in season and out of season at the bed of death—burying the dead. Day and night he forgot his own needful rest when any of his flock needed his presence. Above all, he was daily in the open Church, calling the people to their prayers, and leading them in their devotions.

If these almost incredible labors shall not remove him from his diocese, we shall have cause to thank God, for it is His mercy alone that could sustain him. Such an accumulation of labors gives him but little opportunity to visit the distant portions of his immense diocese, where his visitations are needed and longed for by the people hungering for his ministrations. And this again prevents the speedy establishing and nourishing of the Church in those parts. The country is filled, or filling with a substantial and well-to-do population—it is fast becoming a rich country, and all that is wanting is the Church, to make it one of the finest countries in the world. But of the Church the great body of the people are entirely ignorant; they have only those crude notions of the Christian religion which are propagated by the various sects of religionists, whose opinions and doctrines are daily assuming new and grotesque forms.

To establish the Church among such a people, (and it can be done,) requires a clergy well-disciplined and energetic, who are able to endure hardness as good soldiers. Where shall they be obtained? Among the young clergy who year by year were ordained from among the graduates of the divinity schools in the East, not five in a hundred will listen to a proposition to go beyond the mountains—not five in a thousand will go beyond the Mississippi. It is impossible, therefore, to expect that Missouri should be supplied with Clergy from the East; hence the Bishop is compelled to begin their training in his own diocese.

For this purpose he has founded "*The Mission.*" This is designed to be strictly a religious house, whose inmates, clerical and lay, devote their lives without stipend to the service of the Church. This service comprehends the ministrations of God's Word and Sacraments every where among the people, catechizing the children and youth, seeking for Christ's sheep that are dispersed abroad, while day by day their most assiduous attention is given to the school whose pupils are to be the future clergy of the diocese. The house has been established a little more than a year; it was begun in great weakness, *apparently*, its only endowment being Faith and Poverty. It has pleased the good Lord, however, already to give it many tokens of His favor, and though at present it is "small and of no reputation," yet are we full of hope and courage respecting it. It has a domain of about 400 acres of land, but the revenue arising from this is, and must be for a long time, very small; it only gives room to stand. We have also the beginning of a Library, the books which belonged formerly to Kemper College, in great part the pious gifts of Churchmen in England. Owing to the want of buildings we are yet unable to receive above twenty-five boys into the Mission family, though many others from the families in the neighborhood, both within and out of the Church, receive day by day the benefit of the School.

We begin with boys of the age of eight or twelve years. The course of instruction is modelled, as nearly as circumstances permit, upon that of the best Grammar Schools in England; it will include also the College course, and the study of Divinity for those whom it shall please God to call to the order and ministry of the priesthood. As you would suppose, the religious instruction of the pupils is made very prominent, and most carefully watched over; it is in strict accordance with that system of discipline by which the Holy Church brings up her children in the nurture and admonition of the Lord. By such a course of instruction we are sure, by the blessing of Almighty God, that our Christian boys will grow up Christian men and gentlemen—fitted so far as a right system of discipline can fit them, for any station in life to which they may be called. Thus they learn early the holy ways of the Church, they join their voices every day in its solemn acts of divine worship, with a child-like simplicity they say the sweet Prayers, they chant the beautiful Psalms, they become early and frequent communicants, they learn early to practice self-mortification and self-discipline, and thus enfolded in the arms of the Church, they are preserved from many dangers and delusions to which in other circumstances they would be exposed.

At present we are only two priests and one lay brother as instructors, but we hope for a stronger force by and by, and far greater facilities for doing our work.

For these we are content to wait till it shall please God to give them to us. In the meantime we are glad and thankful if we are remembered in the prayers and almsdeeds of our brethren in places more highly favored. With all good wishes and prayers, I am, Rev. Sir, in the brotherhood of the Holy Church,

Very truly yours,
William B. Corbyn.

[Concluded from last week.]

Tubular Bridges.

The *Quarterly* gives a very detailed and highly interesting description of every step in the process of this immense fabrication,—the size, shape and manufacture of the plates,—the manner of constructing, placing, and driving the rivets, &c., &c.,—all of which is exceedingly curious and entertaining. For this, however, we must refer our readers to the article itself, as our space will not permit any transfer of it to our columns. In due time the work was done. The four ends of the two tubes were constructed on the spot, and in the position which they were to occupy. The four larger central portions were built upon the edge of the stream, at high water mark, upon wooden platforms, from which they were to be floated on pontoons to the bases of the towers on which they were finally to rest

The next step was the *floating* of the first tube finished,—an immense iron structure, 472 feet in length, 15 feet high, and 30 wide; and of this the Quarterly gives a most animated and picturesque description. Thousands and tens of thousands of spectators were assembled to witness the operation. The central tower, rising from the middle of the stream to a height of 230 feet, contained 148,625 cubic feet of marble for the exterior, 144,625 of sandstone for the interior, and 387 tons of cast iron beams and girders worked in to give strength and security to the mass. The only way of ascending it was by a ladder. Four colossal statues of lions *couchant*, each 12 feet high and 25 feet long, and weighing 30 tons, terminate the land abutments on both sides. The tube had been made circular on the bottom, the middle being nine inches higher than the ends,—in order that, when the supports should be removed, and the tube allowed to rest on its two ends alone, it might be straightoned by its own weight,—*which it was*. The earth had been excavated under the two ends, until on either side there was found a dock sufficient to admit four pontoons, each 98 feet long, 25 wide, 11 deep. These pontoons were furnished with valves, so that the water could be let in or kept out at pleasure. Capstans had been provided to haul these pontoons into their places, when they should have received their load.

Everything being ready, the valves were closed, and the pontoons rose with the tide, until their Atlantean shoulders were placed beneath the stupendous tube which they were to lift. In a few moments the vast structure was seen to have been lifted from its bed; the hawsers which had kept it in its place were cut by axes, and the whole moved silently, slowly, and majestically into the water. The capstans were then put in requisition, and every movement being made in strict accordance with a plan previously marked out by Mr. Stephenson, the tube was brought to the foot of the towers, and, on the ebbing of the tide, sank slowly into the stone bed which had been prepared for its reception.

The next morning the writer of the article from which these details are taken, passed near a stand erected for the Directors of the railway:—

"Upon the centre bench of this platform,—ground far around which was partially covered with orange peel, greasy papers that had contained sandwiches, and other scraps indicative of an intellectual feast that was over—we observed, reclining entirely by himself, a person in the easy garb of a gentleman, who appeared to be in the exquisite enjoyment of a cigar, whose white smoke in long expirations was periodically exuding from his lips, as, with unaverted eyes, he sat indolently gazing at the aerial gallery before him. It was the father looking at his new-born child! He had strolled down from Llanfairpwllgwyngyll, where, undisturbed by consonants, he had soundly slept, to behold in sunshine and in solitude, that which, during a weary period of gestation, had been either mysteriously moving in his brain, or, like a vision—sometimes of good omen, sometimes of bad—had at night as well as by day been flitting across his mind.

"In viewing this long narrow passage—only fifteen feet by thirty—which, without cuniform support, was stretching half across the Menai Straits—it seemed surprising to us that by any arrangement of materials it could possibly be made strong enough to support even itself, much less heavily laden trains of passengers and goods flying through the air at railway speed. And the more we called reasen and reflection to our assistance, the more incomprehensible did the mystery practically appear; for the plate-iron of which this aerial gallery is composed, is literally *not so thick* as the lid, sides and bottom, which, by heartless contract, are *required* for an elm coffin, six and a half feet long, two and a quarter feet wide, and two feet deep, of strength merely sufficient to carry the corpse of an emaciated, friendless pauper, from the workhouse to the grave!"

The next operation was to lift this stupendous mass about 100 feet directly in the air, and place it upon the top of the towers built for its reception. This was to be done by a *hydraulic press*, of which the cylinder was 9 feet 4 inches thick, and 4 feet 10 inches in diameter, made of cast iron 11 inches thick, and weighing 16 tons. The lifting power of this machine, worked by two 40 horse power steam engines, was 2,622 tons,—while the tube to be raised weighed but 1,800. The press was fixed in the upper part of the central tower, and immense chains—which alone weighed 100 tons each—were passed from the neck of the piston down to and around the tube. When all was ready, and the steam engines were forcing the water into the cylinder, the piston was raised, of course drawing the tube up with it. In this way, in about half an hour, the tube was lifted about six feet, when it was securely fastened. The water was then let off, the piston descended to renew its work, and the tube was again lifted six feet more. By a repetition of this process, the tube was raised in all about 30 feet, when, by the bursting of the cylinders of the hydraulic press, the immense mass suddenly fell through a space of seven inches, until it was stopped by the brick work which had been carefully built under it during its ascent. This accident, however, would soon be remedied, and the work will be continued until the whole bridge shall have been completed. Its cost is stated at £500,000.

It will, when finished, unquestionably be the most remarkable structure of its kind in the world.—*Courier & Enquirer.*

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Aug. 18,–tf

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New York, August 4, 1849. tf

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Jan. 29, '49,—tf

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August 18—tf

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